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The Lake English Classics

*REVISED EDITION WITH HELPS TO STUDY*

393

# OLD TESTAMENT NARRATIVES

EDITED FOR SCHOOL USE

BY

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discard

SCOTT, FORESMAN AND COMPANY

CHICAGO ATLANTA NEW YORK

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255.15

ROBERT O. LAW COMPANY
EDITION BOOK MANUFACTURERS
CHICAGO, U. S. A.

## PREFACE

The selections given in this edition of the Old Testament narratives center around the principal characters and events of Hebrew history from the Creation to the return from the Babylonian captivity and the rebuilding of the city of Jerusalem and the Temple. Many events are necessarily omitted, but great care has been exercised to give the unbroken story of a remarkable people passing through all stages of development from the simplest life to that of a complex nation. In the evolution of the nation the growing self-consciousness of the people, and the equally significant growth in their consciousness of the God who was leading them, should be noted. The frequent lapses of the people into idolatry are also to be specially considered, since these lapses furnished the leaders the opportunities for their great work.

The text used is that of the American Revision. It has seemed best to omit the numbers of the chapters and verses and to add quotation marks, so as to designate more clearly the various speakers. Wherever there is a break in the connection between two selections, due to omissions in the text, a brief summary of intervening events has been inserted in smaller type. These "connecting links" serve two purposes: first, they enable the

reader to understand the setting of the given selection; second, they weld the entire group of narratives into an unbroken unit.

At the back of the book will be found a pronouncing glossary of proper names. The more obscure words and passages in the text have been explained in footnotes. The longer notes at the back of the book are intended, first, to suggest the significance in the Hebrew narrative of the events here given, and secondly, to show the importance of the Old Testament narratives in world literature by calling attention to later works inspired by the Bible. The map will be found useful in locating the more important places referred to in the text. The aim throughout has been to enhance the literary value of the selections to the pupils without hindering the imaginative whereby they may enter into the spirit of the narratives and appreciate their value.

CHARLES ELBERT RHODES.

BUFFALO, N. Y., September, 1914.

# CONTENTS


REFACE ..... 3

NTRODUCTION:

THE LITERARY STUDY OF THE BIBLE..... 9

THE CHARACTERISTICS OF BIBLE LITERATURE..... 11

THE PLACE OF THE BIBLE IN ENGLISH LITERATURE..... 14

BIBLIOGRAPHY ..... 18

| ELECTION | | PAGE |
|---|---|---|
| I. | THE CREATION..... | 19 |
| II. | THE GARDEN OF EDEN AND THE CREATION OF WOMAN ..... | 22 |
| III. | THE EXPULSION FROM EDEN..... | 24 |
| IV. | CAIN AND ABEL..... | 26 |
| V. | NOAH AND THE FLOOD..... | 27 |
| VI. | THE TOWER OF BABEL AND THE CONFUSION OF TONGUES ..... | 34 |
| VII. | THE CALL OF ABRAM..... | 35 |
| VIII. | THE NEW NAME AND THE COVENANT..... | 37 |
| IX. | THE BIRTH OF ISAAC AND THE PROMISE CONCERNING ISHMAEL..... | 38 |
| X. | THE SUPREME TEST OF ABRAHAM..... | 40 |
| XI. | THE WOOING AND WINNING OF REBEKAH..... | 41 |
| XII. | THE STORY OF ESAU SELLING HIS BIRTHRIGHT AND OF JACOB SUPPLANTING ESAU.. | 47 |
| XIII. | JACOB'S DREAM..... | 53 |
| XIV. | JACOB'S PATIENT SERVING FOR THE HAND OF RACHEL ..... | 54 |
| XV. | AN ANGEL WRESTLES WITH JACOB..... | 56 |
| XVI. | THE RECONCILIATION BETWEEN JACOB AND ESAU ..... | 57 |
| XVII. | THE GIVING OF THE NEW NAME TO JACOB..... | 59 |
| XVIII. | THE SELLING OF JOSEPH..... | 60 |

| SELECTION | | PAGE |
|---|---|---|
| XIX. | Joseph Interprets the Dreams of His Fellow Prisoners | 64 |
| XX. | Joseph Interprets Pharaoh's Dream | 66 |
| XXI. | Joseph's Strange Revenge | 70 |
| XXII. | Pharaoh Sends for Jacob | 79 |
| XXIII. | Jacob and His Family Settle in Egypt | 81 |
| XXIV. | Jacob Blesses Joseph's Sons | 85 |
| XXV. | The Death of Joseph | 87 |
| XXVI. | The Birth and Early Years of Moses | 90 |
| XXVII. | The Burning Bush and the Call of Moses | 9[illegible] |
| XXVIII. | Pharaoh Refuses to Let the Children of Israel Go | 9[illegible] |
| XXIX. | The Ten Plagues | 101 |
| XXX. | The Passover and the Exodus | [illegible] |
| XXXI. | The Israelites Pass Through the Red Sea | 1[illegible] |
| XXXII. | Moses on Mount Sinai: The Ten Commandments | 125 |
| XXXIII. | The Golden Calf | 12[illegible] |
| XXXIV. | The Expedition of the Twelve Spies to Canaan | [illegible] |
| XXXV. | The Murmuring of the Israelites | [illegible] |
| XXXVI. | The Smiting of the Rock | 13[illegible] |
| XXXVII. | The Death of Moses | 140 |
| XXXVIII. | Joshua Assumes the Leadership | 143 |
| XXXIX. | Rahab and the Spies | 145 |
| XL. | The Crossing of the River Jordan | 147 |
| XLI. | The Fall of Jericho | 150 |
| XLII. | The Conquest of Canaan | 154 |
| XLIII. | The Reward of Caleb | 160 |
| XLIV. | Joshua's Farewell and Death | 162 |
| XLV. | Deborah the Prophetess | 167 |
| XLVI. | The Song of Deborah | 169 |
| XLVII. | The Song of Gideon | 172 |
| XLVIII. | Jotham's Fable of the Trees Seeking a King | 179 |
| XLIX. | Jephthah's Daughter | 182 |

| SELECTION | | PAGE |
|---|---|---|
| L. | The Exploits of Samson | 184 |
| LI. | Ruth the Moabitess | 191 |
| LII. | The Calling of Samuel | 200 |
| LIII. | The Israelites Desire a King | 202 |
| LIV. | The Anointing of Saul | 204 |
| LV. | Jonathan and His Armorbearer | 210 |
| LVI. | Saul's Sin of Disobedience and Its Results | 212 |
| LVII. | The Anointing of David, Who Becomes Saul's Armorbearer | 215 |
| LVIII. | David and Goliath | 218 |
| LIX. | The Friendship of David and Jonathan | 223 |
| LX. | The Three Arrows | 228 |
| LXI. | David Spares Saul's Life | 232 |
| LXII. | David's Second Sparing of Saul's Life and His Flight to Gath | 234 |
| LXIII. | Saul's Visit to the Witch of Endor | 237 |
| LXIV. | The Death of Saul and of His Three Sons | 239 |
| LXV. | David's Lament for Saul and Jonathan | 240 |
| LXVI. | David's Kindness to Jonathan's Son | 241 |
| LXVII. | David and Uriah the Hittite | 242 |
| LXVIII. | The One Little Ewe Lamb | 245 |
| LXIX. | The Revolt of Absalom | 247 |
| LXX. | David's Great Sorrow for Absalom | 253 |
| LXXI. | The Crowning of Solomon | 255 |
| LXXII. | David's Farewell to Solomon | 257 |
| LXXIII. | Solomon's Dream and His Choice of Wisdom | 259 |
| LXXIV. | Solomon Proves His Wisdom | 260 |
| LXXV. | The Building of the Temple | 262 |
| LXXVI. | The Royal Palace | 264 |
| LXXVII. | The Visit of the Queen of Sheba to Solomon | 265 |
| LXXVIII. | Solomon's Riches and Wisdom | 266 |
| LXXIX. | Elijah and the Widow of Zarephath | 269 |
| LXXX. | Elijah and the Prophets of Baal | 272 |
| LXXXI. | Elijah in the Wilderness | 275 |
| LXXXII. | Ahab and Naboth's Vineyard | 277 |

| SELECTION | | PAGE |
|---|---|---|
| LXXXIV. | The Death of Ahab | 280 |
| LXXXIII. | The Translation of Elijah | 283 |
| LXXXV. | Elisha and the Shunammite Woman | 286 |
| LXXXVI. | The Healing of Naaman the Syrian | 289 |
| LXXXVII. | The Avenging of the Blood of Naboth | 292 |
| LXXXVIII. | The Death of Elisha | 296 |
| LXXXIX. | Hezekiah: The Destruction of Sennacherib | 297 |
| XC. | The Capture of Jerusalem | 307 |
| XCI. | The Return from Captivity: The Work of Zerubbabel | 311 |
| XCII. | The Heroic Work of Nehemiah | 317 |
| XCIII. | Daniel Interprets Nebuchadnezzar's Dream | 323 |
| XCIV. | The Burning Fiery Furnace: Shadrach, Meshach, and Abed-nego | 330 |
| XCV. | Nebuchadnezzar's Madness | 334 |
| XCVI. | Belshazzar's Feast: The Handwriting on the Wall | 338 |
| XCVII. | Daniel in the Lions' Den | 341 |
| XCVIII. | Esther | 344 |
| Notes | | 363 |
| A Pronouncing Glossary | | 387 |
| Appendix | | |
| | Helps to Study | 396 |
| | Theme Subjects | 399 |

# INTRODUCTION

## THE LITERARY STUDY OF THE BIBLE

Scholars and writers have, from the earliest times, studied the Bible, yet very few of them have studied it as literature. The reasons for the lack of appreciation of the Bible as literature are easy to find. Not only did its religious character tend to blind men to its qualities as writing, but until comparatively recent times the form given to it in all the tongues into which it was translated was wholly unliterary. The Semitic original shows specimens of prose, poetry, drama, and essay; yet even in the authorized version all are alike printed in prose. Besides, all was unnaturally broken up into what we have become accustomed to call "verses," in which no attention is given to paragraphing and which at times do not even consist of complete sentences. Professor Moulton, who has done more than any other one man to promote the literary study of the Bible, speaks with such authority on this point that we quote him at length:

> A man who should peruse a drama under the impression that he was reading an essay would go widely astray as to the significance of what he was reading; this would be an obvious truth were it not that such a thing seems inconceivable. But this is precisely the kind of thing which happens in connection with the Bible. The Hebrew Scriptures go back to an antiquity in which the art of manuscript writing was in an embryonic condition; when manu-

scripts scarcely divided words and sentences, much less indicated distinctions between prose and verse, between one meter and another, between speeches in dialogue and even the simplest divisions in simple prose. The delicate varieties of biblical literature, however clear they might have been to the ages that first received them, must, for their preservation, be committed to manuscripts of this kind, manuscripts in which all literary forms looked alike. It appears, then, that the form of our modern Bibles has been given to them, not by the sacred writers themselves, but by others who, centuries later, had charge of the scriptures at the time when manuscripts began to indicate differences in form. Now these were rabbinical and medieval commentators: men to whom literary form meant nothing, but who regarded the Bible as material for commentary, each short clause being worthy of a lengthened disquisition. The form such commentators would give to their scriptures would naturally be that of texts for comment. In this form of numbered texts, or verses, it came down to our translators; the most elementary distinction of form, that between prose and verse, was not discovered in relation to the Hebrew Scriptures until more than a century after King James' Version had been completed. The Bibles most commonly circulated among us are these Bibles in medieval form; however correct the translation, they remain a double misrepresentation of the sacred original, as ignoring on the one hand the literary varieties of form, and on the other hand presenting, in their chapters and verses, a structure which is alien to the Bible itself, and is the creation of medieval commentators. . . . . .

Two things are necessary to the realization of the Bible as literature in the truest sense. We must in the first place do for it what is as a matter of course done for all other literature, ancient or modern,—we must print it in its complete literary structure, a structure discovered by internal evidence and literary analysis. Dialogue must appear as dialogue, with distinction of speeches and names of speakers; verse must appear with the proper variations of meter; epic must be distinguished from history, essay from song: such structural presentation goes far toward making commentary superfluous. . . . . .

When the Bible is restored to its full literary structure, it presents itself, not as a book, but as a library—a library of very varied literature, varied in date, in authorship, and in types of literature presented.[1]

Happily the difficulties pointed out by Professor Moulton are passing away. The various literary editions now being published make it possible for us to get from the reading of the Bible, not only what our ancestors derived from it, but also a vivid sense of its value as song and story and drama.

### THE CHARACTERISTICS OF BIBLE LITERATURE

Literary study of the Bible would not be worth while unless the essential qualities of all great books were present in it. That we may see how abundantly present they are we need but to notice how the Bible meets the ordinary tests of literature. The final rank of any book is largely fixed by its fidelity to life and by its universality. Writings that have attained immortality have stood these tests; they are for all time and for every place.

How do the Old Testament narratives stand these tests? As we read them, we do not think of the many centuries that have passed since these old stories were written, nor the vast differences in the manner of living that have come about. We are conscious only of the people, whom we feel that we have always known, and whose actions, though different from ours, seem perfectly natural. They are real men and women and they

1. *World Literature:* Richard G. Moulton, p. 60.

act just as we should expect them to act under the circumstances. Truth to life the Bible possesses in a supreme degree.

The other test the Bible answers equally well. Ruskin, whose works, both in their substance and in their style, show a remarkable familiarity with the Bible, points out the incomparable range of subjects treated in the Hebrew history and literature, their universal appeal, and their vitality. He thus summarizes the contents of the Old Testament:

"I. The stories of the Fall and of the Flood, the grandest human traditions founded on a true horror of sin.

"II. The story of the Patriarchs, of which the effective truth is visible to this day in the polity of the Jewish and Arab races.

"III. The story of Moses, with the results of that tradition in the moral law of all the civilized world.

"IV. The story of the Kings—virtually that of all Kinghood, in David, and of all Philosophy, in Solomon: culminating in the Psalms and Proverbs, with the still more close and practical wisdom of Ecclesiasticus and the Son of Sirach.

"V. The story of the Prophets—virtually that of the deepest mystery, tragedy, and permanent fate, of national existence. . . .

"Think, if you can match that table of contents in any other—I do not say 'book' but 'literature.' Think, so far as it is possible for any of us—either adversary or defender of the faith—to extricate his intelligence from the habit and the association of moral sentiment based upon the Bible, what literature could have taken its place, or fulfilled its function, though every library in the world had remained unravaged, and every teacher's truest words had been written down?"[1]

Coming to matters of detail, we notice the charm of the language of the Bible, a charm amounting to a com-

1. From *The Bible of Amiens.*

pelling interest, of which every thoughtful reader is instantly and continually conscious. Even in our English translations much of this charm remains, due largely to the robustly simple and pure English of Wyclif, the Father of the English Bible, and of Tyndale, a later translator of equal note. These scholars, and all subsequent revisers, have succeeded to a remarkable degree in making the vocabulary they use at once sonorous and dignified, and yet simple and direct.

The directness and simplicity of the Biblical style are not, however, due solely to the skill of the translator. These qualities are embedded in the original Hebrew. It is now generally conceded that the Old Testament narratives, like all very early literature, probably existed for a long time in the liquid, or oral, form before being written down. Hence, short and simple sentences predominate. Moreover, so difficult was it for the memory to retain the important matters, that all irrelevant and all unessential details were omitted. Abstract terms are not found in the Semitic original; concrete words, since they produce immediate and vivid impressions, suited the purpose of the writers. Modifying words were rarely used. Rhetorical devices are common, but of the most primitive kind, such as appeal to the imagination through readily suggested pictures. We are not merely made conscious that something is being done; we see the scene of action, and, better still, since so much is naïvely suggested we understand the causes and can conjecture the possible results. Interjections are continually used

to heighten the effect. Moreover, the conversation recorded is so realistic that one never thinks of it as book dialogue, but as real human speech.

### THE PLACE OF THE BIBLE IN ENGLISH LITERATURE

The Old Testament narratives, enriched as they are with poetic and dramatic elements, comprise a literature which, for simplicity, clearness, directness, vividness, and universal appeal, is unique. And these qualities explain its power, not merely to arouse interest in millions of readers, but to inspire the writers of Christendom from the beginning to the present moment. Speaking of the place of the Bible in English literature, Professor J. H. Gardiner says:

> The power of the book to stir the imagination to a sense of the realities which are on a higher plane than the affairs of everyday life is not limited to its use as a source of religious belief. Yet this most native of all books is by origin wholly foreign, and in the case of the Old Testament is as foreign as anything can be. The stories of Genesis, Exodus, and Numbers were first gathered at the local shrines of Palestine at a time when the children of Israel were just shedding their wild nomadic habits; and the stories of Judges with the glimpses they give us of bloody raids and tribal feuds, show how little the settling down tamed their wild and bloody temper. . . . All such stories reflect a state of civilization which we look upon as wholly Asiatic. . . . . .
>
> Much reading in the Bible will soon bring one to an understanding of the mood in which all art seems a juggling with trifles, and an attempt to catch the unessential when the everlasting verities are slipping by. The silent, unhurrying rumination of the East makes our modern flood of literature seem garrulous and chattering: even the great literature of the Greeks loses

beside the compression and massiveness of the Old Testament. It is this cool solidity of poise, this grave and weighty compression of speech, that makes the Old Testament literature so foreign. It has no pride of art, no interest in the subjective impressions of the writer, no care even for the preservation of his name. It is austerely preoccupied with the lasting and the real, and above all, unceasingly possessed with the sense of the immediate presence of a God who is omnipotent and inscrutable. . . . In our modern literature it is hardly possible to find an author who has not some touch of the restless egotism that is the curse of the artistic temperament: in the Bible there is no author who is not free from it.

In this art which is not art, then, in this absorption with the solid facts of reality and the neglect of man's comment and interpretation, in the unswerving instinct for the lasting, and the sense of the constant and immediate presence of an omnipotent God, the Bible stands apart in our literature.

Yet on the other hand, the Bible is of all books the most thoroughly woven into the thought and language of the English speaking people. Not the least of its contributions is the standard which it has set for all writing in English that has an ambition to belong to literature. . . . . .

Certainly an intimate acquaintance with the English Bible is the best possible preparation for the study of English literature, or for the matter of fact, of any literature. . . . Here, then, is a work which it seems safe to say is of something like universal appeal to the men of our race, a book which one may therefore look on as touching the soul of the race, as a whole.[1]

Numerous books have been published showing how strong this influence has been in the case of some of our greatest writers. To mention a few of them will suffice to aid such students as desire to pursue their study further. Concerning Shakespeare alone we mention

1. *The Bible as English Literature,* by J. H. Gardiner.

three: *Shakespeare and the Bible*, by J. R. Eaton; *The Bible in Shakespeare*, by William Burgess; and *Shakespeare's Knowledge and Use of the Bible*, by Bishop Charles Wordsworth. In Dr. van Dyke's *The Poetry of Tennyson*, we learn of over five hundred references to the Bible, while in *The Bible in Browning*, by Mrs. Minnie Gresham Machen, we are informed that in *The Ring and the Book* alone there are as many Biblical references as in all of Tennyson's poems. *The Religion of Ruskin*, by William Burgess, containing many quotations from Ruskin's works, shows what the Bible did for him.

No student of English literature needs to be told of the influence of the Bible upon such seventeenth century writers as Milton, Bunyan, and Dryden; an examination of the works of these writers, however, is commended, that the extent of this influence may be appreciated.

During the eighteenth century the effect of the Bible upon literary men was not so marked, but it was far from being a negligible quantity. Addison, Cowper, Burke, and Burns, to mention but a few of the best known, all show their debt to the great book. Concerning Burke it is said that, besides quoting the Bible frequently, and alluding to it oftener than to all the rest of literature, he often read chapters from Isaiah before making his speeches. In Burns's *The Cotter's Saturday Night* alone there are some twenty Biblical references.

In addition to what has already been said concerning Tennyson, Browning, and Ruskin, attention may be

called to the debt of some other nineteenth century writers to the Bible. A Scotch nurse taught Byron to love the Bible and led him to learn a number of the psalms while a boy, and many of his poems reveal the extent and exactness of his Biblical knowledge; not only his *Hebrew Melodies* and similar poems drawn wholly from the Bible, but hundreds of references in his other works might be cited. Mrs. Browning, Jean Ingelow, and Christina Rossetti could not have written what they did or as they did, but for their knowledge of the Bible. And the names of Scott, Landor, Carlyle, Hardy, Stevenson, and Kipling, as well as of our own Longfellow, Lowell, and, above all, Lincoln, must be added to the list of those whose thought and imagery make large drafts on the Book of Books.

If further authority for the statement that the Bible is in a way the chief of English books is needed, it is found in the words of the following men of letters. Coleridge said, "Intense study of the Bible will keep any man from being vulgar in point of style." Walter Savage Landor wrote: "I am glad to witness your veneration for a Book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other volume in existence." "The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," said Macaulay. And our own orator Daniel Webster confessed his debt as follows: "If there be anything in my style or thought

to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures." Since English literature owes to the Bible so much of its power, its vitality, and its universal appeal to the human heart, it is evident that the Bible itself must be studied if one would appreciate English literature.

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Young's or Cruden's Concordance.
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# OLD TESTAMENT NARRATIVES

## I

## THE CREATION

(Genesis i; ii: 1–3)

In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, "Let there be light:" and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together unto one place, and let the dry land appear:" and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, "Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind,[1] wherein is the

1. According to their nature or (in this case) species.

seed thereof, upon the earth:" and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth:" and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven." And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind:" and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, "Let us make man in our

mage, after our likeness: and let them[1] have dominion ver the fish of the sea, and over the birds of the heavens, nd over the cattle, and over all the earth, and over every reeping thing that creepeth upon the earth." And God reated man in his own image, in the image of God cre-ted he him; male and female created he them. And od blessed them: and God said unto them, "Be fruitful, nd multiply, and replenish the earth, and subdue it; and ave dominion over the fish of the sea, and over the birds f the heavens, and over every living thing that moveth pon the earth." And God said, "Behold, I have given ou every herb yielding seed, which is upon the face of ll the earth, and every tree, in which is the fruit of a ree yielding seed; to you it shall be for food: and to very beast of the earth, and to every bird of the heavens, nd to everything that creepeth upon the earth, wherein here is life, I have given every green herb for food:" nd it was so. And God saw everything that he had nade, and, behold, it was very good. And there was vening and there was morning, the sixth day.

And the heavens and the earth were finished, and all he host of them. And on the seventh day God finished is work which he had made; and he rested on the seventh ay from all his work which he had made. And God lessed the seventh day, and hallowed it; because that in t he rested from all his work which God had created and nade.

1. "Man" in this sense was meant to include the whole human race; ence the plural pronoun.

## II

## THE GARDEN OF EDEN AND THE CREATION OF WOMAN

(Genesis ii: 4–25)

These are the generations[1] of the heavens and of the earth when they were created, in the day that Jehovah[2] God made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward, in Eden;[3] and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. The name of the first is Pishon:[4] that is it which compasseth the whole land of Havilah, where there is gold; and the gold of

1. Stages of development.

2. The Hebrew name for God, used to distinguish Him from the tribal gods of other nations.

3. Eden. A place of pleasure. *Hebrew.* It is generally agreed that the description here given alludes to the Mesopotamian valley. (See map.)

4. The river Pishon has been conjecturally identified with the Ganges; the Gihon is the Oxus or the Araxes, of the Euphrates-Tigris system; the Hiddekel is the Tigris. The Euphrates needs no identification.

that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush.[1] And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

And Jehovah God said, "It is not good that the man should be alone; I will make him a helpmeet for him." And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a helpmeet for him. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." And they were both naked, the man and his wife, and were not ashamed.

1. The land which lay north of the Persian Gulf. The name is derived from Cush, a grandson of Noah.

## III

## THE EXPULSION FROM EDEN

(Genesis iii: 1–24)

Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, "Yea, hath God said, 'Ye shall not eat of any tree of the garden?'" And the woman said unto the serpent, "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" And the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

And Jehovah God called unto the man, and said unto him, "Where art thou?" And he said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And the man said, "The woman whom thou gavest to be

with me, she gave me of the tree, and I did eat." And Jehovah God said unto the woman, "What is this thou hast done?" And the woman said, "The serpent beguiled me, and I did eat." And Jehovah God said unto the serpent, "Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." Unto the woman he said, "I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." And the man called his wife's name Eve;[1] because she was the mother of all living. And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

And Jehovah God said, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—" therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the

1. "Life."

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Cherubim,[1] and the flame of a sword which turned every way, to keep the way of the tree of life.

[During the years between the events narrated in the preceding selection and the one which follows, Abel and Cain, the two sons of Adam and Eve, have grown to young manhood.]

## IV

## CAIN AND ABEL

(Genesis iv: 2–16)

And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering[2] unto Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect.[3] And Cain was very wroth, and his countenance fell. And Jehovah said unto Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire;[4] but do thou rule over it." And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And Jehovah said unto Cain, "Where is Abel thy brother?" And he said, "I know not: am I my brother's keeper?" And he said, "What hast thou done? the voice of thy brother's blood crieth unto me from the

1. The Cherubim were angels generally noted for wisdom.
2. A ceremonial sacrifice or gift to Jehovah, to show piety or devotion.
3. Because Cain lacked a true devotional spirit.
4. The desire to commit sin shall be strong in you.

ground. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth." And Cain said unto Jehovah, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me." And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And Jehovah appointed a sign for Cain, lest any finding him should smite him.

And Cain went out from the presence of Jehovah, and dwelt in the land of Nod,[1] on the east of Eden.

[Here follows a list of the descendants of Adam and Eve down to Noah, who was descended from Seth, the third son of Adam.]

## V

## NOAH AND THE FLOOD

(Genesis vi: 5–vii, viii; ix: 3–17)

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, "I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things,

1. An unknown land; literally it means "wandering." By a humorous allusion to this, sleep is sometimes referred to as "the land of Nod."

and birds of the heavens; for it repenteth me that I have made them." But Noah found favor in the eyes of Jehovah.

These are the generations[1] of Noah. Noah was a righteous man, and perfect in his generations:[2] Noah walked with God. And Noah begat three sons, Shem, Ham and Japheth.[3] And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits,[4] the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die. But I will establish my covenant[5] with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort

1. Descendants.

2. Period or age.

3. According to Biblical history, Shem is the ancestor of the Hebrews; Ham, the ancestor of the Ethiopians; and Japheth, the ancestor of the various nations in northern Asia and Europe.

4. A cubit is a measure derived from the length of the forearm; the Hebrew cubit is variously estimated to be from nine to fourteen inches.

5. Promise of preservation.

shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them." Thus did Noah; according to all that God commanded him, so did he.

And Jehovah said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast[1] thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living thing that I have made will I destroy from off the face of the ground." And Noah did according unto all that Jehovah commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of birds, and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the

1. Clean beasts were those not forbidden by ceremonial law for sacrifice or for food.

month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noah, and all the beasts, and all

the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.[1] And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him to the ark; for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove; and she returned not again unto him any more.

And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried. And in the second month, on

1. A mountain range in Armenia.

the seven and twentieth day of the month, was the earth dry. And God spake unto Noah, saying, "Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth." And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark.

And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. And Jehovah smelled the sweet savor; and Jehovah said in his heart, "I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

And God blessed Noah, and his sons, and said unto them, "Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens; with all wherewith the ground teemeth,[1] and all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be food for you; as the green herb have I given you all. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood, the blood of your lives, will I require; at the hand of every beast

1. Abounds.

will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

And God spake unto Noah, and to his sons with him, saying, "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth." And God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." And God said unto Noah, "This is the token of the covenant which I have established between me and all flesh that is upon the earth."

[Here follows the account of the repeopling of the earth by the descendants of Noah's three sons, Shem, Ham, and Japheth. The solemn lessons of the flood were forgotten

by succeeding generations, and at length so proud and arrogant did the people become that they decided to build the city and tower described in the following verses. By settling in one city and by building a tower so high that there would be no danger from another flood, they thought to free themselves entirely from dependence on Jehovah.]

## VI

## THE TOWER OF BABEL AND THE CONFUSION OF TONGUES

(Genesis xi: 1–9)

And the whole earth was of one language and of one speech. And it came to pass, as they[1] journeyed east, that they found a plain in the land of Shinar;[2] and they dwelt there. And they said one to another, "Come, let us make brick, and burn them thoroughly." And they had brick for stone, and slime had they for mortar. And they said, "Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth." And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, "Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech." So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it

1. The descendants of Noah.

2. The land between the Tigris and the Euphrates which extended from Mesopotamia to the Persian Gulf. (See map.)

called Babel;[1] because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth.

[Here follows a long list of the descendants of Noah ending with Abram, who was descended from Shem.]

## VII

## THE CALL OF ABRAM

(Genesis xii: 1–10)

Now Jehovah said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.[2] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan;[3] and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. And Jehovah appeared

1. Semitic for "Babylon."
2. The early home of Abram (Abraham), in Mesopotamia.
3. A general term meaning the land west of the river Jordan. The country took its name from Canaan, one of the sons of Ham. Hence the Canaanites were, according to Hebrew history, like the Israelites, direct descendants of Noah. They, however, had not retained the worship of Jehovah.

unto Abram, and said, "Unto thy seed will I give this land:" and there builded he an altar unto Jehovah, who appeared unto him. And he removed from thence unto the mountain on the east of Beth-el,[1] and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah. And Abram journeyed, going on still toward the South.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land.

[After the famine was over in Canaan, Abram and Sarai, with their nephew Lot, left Egypt and returned to their native land. They settled in Bethel, but soon found that the land there was not productive enough to support their large flocks and herds. They agreed to separate, and Lot chose the Plain of the Jordan to the East, while Abram removed to the Plain of Mamre (see map).

In this fertile plain Abram became rich and powerful. His great sorrow was that he and Sarai had no children to inherit their vast possessions. A son, Ishmael, had been born to Abram and Hagar, Sarai's handmaid, who, according to the custom of those days, had become Abram's second wife. Sarai, however, did not wish Ishmael to become Abram's heir.]

1. The meaning of Bethel is "House of God." It was a city twelve miles north of where Jerusalem was later built.

## VIII

## THE NEW NAME AND THE COVENANT

(Genesis xvii: 1–21)

And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, "I am God Almighty; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." And Abram fell on his face: and God talked with him, saying, "As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram,[1] but thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai,[2] but Sarah[3] shall her name be. And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her." Then Abraham fell upon his face, and laughed, and said in his heart, "Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years

1. Abram means "exalted father" and Abraham, "the father of a multitude." The latter name is used after this.

2. "Contentious."

3. "Princess."

old, bear?" And Abraham said unto God, "Oh that Ishmael[1] might live before thee!"[2] And God said, "Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac:[3] and I will establish my covenant with him for an everlasting covenant for his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year."

## IX

## THE BIRTH OF ISAAC AND THE PROMISE CONCERNING ISHMAEL

(Genesis xxi: 1–21)

And Jehovah visited Sarah as he had said, and Jehovah did unto Sarah as he had spoken. And Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham was a hundred years old, when his son Isaac was born unto him. And Sarah said, "God hath made me to laugh; every one that heareth will laugh with me." And she said, "Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age."

And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, whom

1. "Whom God hears."
2. Find favor in thy sight.
3. "Laughter."

she had borne unto Abraham, mocking.[1] Wherefore she said unto Abraham, "Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac." And the thing was very grievous in Abraham's sight on account of his son. And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy handmaid; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the handmaid will I make a nation, because he is thy seed."

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and gave her the child, and sent her away; and she departed, and wandered in the wilderness of Beersheba. And the water in the bottle was spent, and she cast the child under one of the shrubs. And she went and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not look upon the death of the child." And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation." And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and became, as he grew up, an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

1. Literally, playing.

## X

## THE SUPREME TEST OF ABRAHAM

(Genesis xxii: 1–18)

And it came to pass after these things, that God did prove Abraham, and said unto him, "Abraham:" and he said, "Here am I." And he said, "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, "Abide ye here with the ass, and I and the lad will go yonder; and we will worship and come again to you." And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, "My father:" and he said, "Here am I, my son." And he said, "Behold, the fire and the wood: but where is the lamb for the burnt-offering?" And Abraham said, "God will provide himself the lamb for a burnt-offering, my son:" so they went both of them together.

And they came to the place God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of Jehovah

called unto him out of heaven, and said, "Abraham, Abraham:" and he said, "Here am I." And he said, "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh:[1] as it is to this day, "In the mount of Jehovah it shall be provided." And the angel of Jehovah called unto Abraham a second time out of heaven, and said, "By myself have I sworn," saith Jehovah, "because thou hast done this thing, and hast not witheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

## XI

## THE WOOING AND WINNING OF REBEKAH

(Genesis xxiv: 1–67)

And Abraham was old, and well stricken in age: and Jehovah had blessed Abraham in all things. And Abraham said unto his servant, the elder of his house, that ruled over all that he had, "Put, I pray thee, thy hand under my thigh:[2] and I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou

1. "Jehovah will provide."
2. A posture prescribed in the taking of a solemn oath.

wilt not take a wife for my son of the daughters of the Canaanites,[1] among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac." And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?" And Abraham said unto him, "Beware thou that thou bring not my son thither again. Jehovah, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spake unto me, and who sware unto me, saying, 'Unto thy seed will I give this land; he will send his angel before thee, and thou shalt take a wife for my son from thence.' And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again." And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter.

And the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia,[2] unto the city of Nahor. And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. And he said, "O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness unto my master Abraham. Behold, I am standing by the fountain of water; and the daughters of the men of the city are coming out to draw water: and let it come to pass, that the damsel to

1. See note on page 35.

2. The country between the Tigris and Euphrates rivers to the northwest of Babylon.

whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I will give thy camels drink also:' let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master." And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon. And she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, "Give me to drink, I pray thee, a little water from thy pitcher." And she said, "Drink, my lord:" and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, "I will draw for thy camels also, until they have done drinking." And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked steadfastly on her, holding his peace, to know whether Jehovah had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel[1] weight, and two bracelets for her hands of ten shekels weight of gold, and said, "Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?" And she said unto him, "I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor." She said moreover unto him, "We have both straw and provender enough, and room to lodge in." And the man bowed his head, and worshipped

1. An ancient weight and money unit used by the Babylonians, the Phoenicians, and the Hebrews. The ordinary Hebrew shekel of gold would be equivalent to about ten dollars. As a coin the shekel did not come into use until 140 B. C.

Jehovah. And he said, "Blessed be Jehovah, the God of my master Abraham, who hath not forsaken his loving-kindness and his truth toward my master: as for me, Jehovah hath led me in the way to the house of my master's brethren."

And the damsel ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the fountain. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he was standing by the camels at the fountain. And he said, "Come in, thou blessed of Jehovah; wherefore standest thou without? for I have prepared the house, and room for the camels." And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set food before him to eat: but he said, "I will not eat, until I have told mine errand." And he said, "Speak on." And he said, "I am Abraham's servant. And Jehovah hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife for my son.' And I said unto my master, 'Peradventure the woman will not follow me.' And he said unto me, 'Jehovah, before whom I walk, will send his

angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath.' And I came this day unto the fountain, and said, 'O Jehovah, the God of my master Abraham, if now thou do prosper my way which I go: behold, I am standing by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say, "Give me, I pray thee, a little water from thy pitcher to drink;" and she shall say to me, "Both drink thou, and I will also draw for thy camels:" let the same be the woman whom Jehovah hath appointed for my master's son.' And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, 'Let me drink, I pray thee.' And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also:' so I drank, and she made the camels drink also. And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him:' and I put the ring upon her nose,[1] and the bracelets upon her hands. And I bowed my head, and worshipped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said, "The thing proceedeth from Jehovah: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take

1. The wearing of nose rings was an Oriental custom.

her, and go, and let her be thy master's son's wife, as Jehovah hath spoken." And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said "Send me away unto my master." And her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go." And he said unto them, "Hinder me not, seeing Jehovah hath prospered my way; send me away that I may go to my master." And they said, "We will call the damsel, and inquire at her mouth." And they called Rebekah, and said unto her, "Wilt thou go with this man?" And she said, "I will go." And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, "Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them."[1]

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. And she said unto the servant, "What man is this that walketh in the field to meet us?" And the serv-

1. Conquer their enemies.

ant said, "It is my master:" and she took her veil, and covered herself. And the servant told Isaac all the things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

## XII

## THE STORY OF ESAU SELLING HIS BIRTHRIGHT AND OF JACOB SUPPLANTING ESAU

(Genesis xxv: 19–34; xxvii: 1–xxviii: 9)

And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Paddan-aram, the sister of Laban the Syrian, to be his wife. And Isaac entreated Jehovah for his wife, because she was barren: and Jehovah was entreated of him, and Rebekah his wife conceived. And Jehovah said unto her,

"Two nations are in thy womb,
And two peoples shall be separated from thy bowels:
And the one people shall be stronger than the other people;
And the elder shall serve the younger."

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came forth red, all over like a hairy garment; and they called his name Esau.[1] And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob:[2] and Isaac was threescore years old when she bare them.

1. "Hairy."
2. "One that takes by the heels or supplants."

And the boys grew: and Esau was a skilful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. And Jacob boiled pottage: and Esau came in from the field, and he was faint: and Esau said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint:" therefore was his name called Edom.[1] And Jacob said, "Sell me first thy birthright."[2] And Esau said, "Behold, I am about to die: and what profit shall the birthright do to me?" And Jacob said, "Swear to me first:" and he sware unto him: and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, "My son:" and he said unto him, "Here am I." And he said, "Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; and make me savory food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, 'Bring me venison, and make me savory food, that I may eat, and bless thee before Jehovah before my death.' Now therefore, my son, obey my

1. "Reddish," "muddy." *Hebrew.*

2. Esau, being the elder son, would succeed to the headship of the family.

voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory food for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death." And Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing." And his mother said unto him, "Upon me be thy curse, my son; only obey my voice, and go fetch me them." And he went, and fetched, and brought them to his mother: and his mother made savory food, such as his father loved. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, "My father:" and he said, "Here am I; who art thou, my son?" And Jacob said unto his father, "I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me." And Isaac said unto his son, "How is it that thou hast found it so quickly, my son?" And he said, "Because Jehovah thy God sent me good speed." And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not." And Jacob went near unto Isaac his father: and he felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he discerned him not, because his hands were hairy, as his

brother Esau's hands: so he blessed him. And he said, "Art thou my very son Esau?" And he said, "I am." And he said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, "Come near now, and kiss me, my son." And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

"See, the smell of my son
Is as the smell of a field which Jehovah hath blessed:
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of grain and new wine:
Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee."

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savory food, and brought it unto his father; and he said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me." And Isaac his father said unto him, "Who art thou?" And he said, "I am thy son, thy first-born, Esau." And Isaac trembled very exceedingly, and said, "Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." When Esau heard the words

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of his father, he cried with an exceeding great and bitter cry, and said unto his father, "Bless me, even me also, O my father." And he said, "Thy brother came with guile, and hath taken away thy blessing." And he said, "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?" And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with grain and new wine have I sustained him: and what then shall I do for thee, my son?" And Esau said unto his father, "Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him,

'Behold, of the fatness of the earth shall be thy dwelling,
And of the dew of heaven from above;
And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass, when thou shalt break loose,
That thou shalt shake his yoke from off thy neck."

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, 'The days of mourning for my father are at hand; then will I slay my brother Jacob." And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until

thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?"

And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth:[1] if Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me?" And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham." And Isaac sent away Jacob: and he went to Paddan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan;" and that Jacob obeyed his father and his mother, and was gone to Paddan-aram: and Esau saw that the daughters of Canaan pleased not Isaac his father; and Esau went unto Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

1. The Canaanites. Heth was the son of Canaan. (See note on page 35.) The descendants of Heth were known as Hittites.

## XIII

## JACOB'S DREAM

(Genesis xxviii: 10–22)

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, "I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." And Jacob awaked out of his sleep, and he said, "Surely Jehovah is in this place; and I knew it not." And he was afraid, and said, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.[1] And he called

1. The act of pouring oil over anything denoted its dedication to God and to Divine purposes.

the name of that place Beth-el: but the name of the city was Luz at the first. And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth[1] unto thee."

## XIV

## JACOB'S PATIENT SERVING FOR THE HAND OF RACHEL

(Genesis xxix: 1–20)

Then Jacob went on his journey, and came to the land of the children of the east. And he looked, and, behold, a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. And Jacob said unto them, "My brethren, whence are ye?" And they said, "Of Haran are we." And he said unto them, "Know ye Laban the son of Nahor?" And they said, "We know him." And he said unto them, "Is it well with him?" And they said, "It is well: and, behold, Rachel his daughter cometh with the sheep." And he said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the

1. The first mention in the Bible of the custom of devoting a tenth (tithe) of one's income to religious purposes.

sheep, and go and feed them." And they said, "We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep." While he was yet speaking with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother,[1] and that he was Rebekah's son: and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, "Surely thou art my bone and my flesh." And he abode with him the space of a month. And Laban said unto Jacob, "Because thou art my brother,[1] shouldst thou therefore serve me for nought? tell me, what shall thy wages be?" And Laban had two daughters: the name of the elder was Leah,[2] and the name of the younger was Rachel.[3] And Leah's eyes were tender; but Rachel was beautiful and well-favored. And Jacob loved Rachel; and he said, "I will serve thee seven years for Rachel thy younger daughter." And Laban said, "It is better that I give her to thee, than that I should give her to another man: abide with me." And Jacob served seven years for Rachel; and they seemed unto him but a few days for the love he had to her.

* * *

1. Kinsman.
2. "Gazelle."
3. "Ewe."

[After his marriage to Rachel, Jacob remained with Laban for a number of years, at the end of which time he decided to return to his native land. When he had received from Laban the flocks and herds due him for his many years of labor he set out with his family for Canaan.

As Jacob feared the vengeance of Esau, he thought it advisable to send messengers to find out if his brother were still angry with him. The messengers returned with the news that Esau was approaching with four hundred men. This alarmed Jacob for he thought that Esau meant to attack him. However, he prepared a rich present in the hope of placating his brother. He then separated himself from his wives and the rest of the company in order to think out what would be the best course for him to pursue.]

## XV

## AN ANGEL WRESTLES WITH JACOB

(Genesis xxxii: 24–32)

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched[1] the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, "Let me go, for the day breaketh." And he said, "I will not let thee go, except thou bless me." And he said unto him, "What is thy name?" And he said, "Jacob." And he said, "Thy name shall be called no more Jacob, but Israel:[2] for thou hast striven with God and with men, and hast prevailed." And Jacob asked him, and said, "Tell me, I pray thee, thy name." And he said, "Where-

1. Or "struck."
2. "A soldier who strives with God." See also XVIII.

fore is it that thou dost ask after my name?" And he blessed him there. And Jacob called the name of the place Peniel:[1] for, said he, "I have seen God face to face, and my life is preserved." And the sun rose upon him as he passed over Penuel, and he limped upon his thigh. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.

## XVI

## THE RECONCILIATION BETWEEN JACOB AND ESAU

(Genesis xxxiii: 1–20)

And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah,[2] and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, "Who are these with thee?" And he said, "The children whom God hath graciously given thy servant." Then the handmaids came near, they and their children, and they bowed themselves. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he

1. "The face of God." Another spelling is Penuel.
2. Leah as well as Rachel was the wife of Jacob.

said, "What meanest thou by all this company which I met?" And he said, "To find favor in the sight of my lord." And Esau said, "I have enough, my brother; let that which thou hast be thine." And Jacob said, "Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough." And he urged him, and he took it. And he said, "Let us take our journey, and let us go, and I will go before thee." And he said unto him, "My lord knoweth that the children are tender, and that the flocks and herds with me have their young; and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir." And Esau said, "Let me now leave with thee some of the folk that are with me." And he said, "What needeth it? let me find favor in the sight of my lord." So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth,[1] and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram: and encamped before the city. And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar, and called it El-Elohe-Israel.[2]

1. "Booths."
2. "God, the God of Israel."

[While sojourning in Canaan Jacob's sons plundered the city of Shechem. Because of this Jacob feared that all the Canaanites would rise up against him.]

## XVII

## THE GIVING OF THE NEW NAME TO JACOB

(Genesis xxxv: 1–15)

And God said unto Jacob, Arise, go up to Beth-el,[1] nd dwell there: and make there an altar unto God, who ppeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, nd to all that were with him, "Put away the foreign ods[2] that are among you, and purify yourselves, and hange your garments: and let us arise, and go up to eth-el; and I will make there an altar unto God, who nswered me in the day of my distress, and was with me the way which I went." And they gave unto Jacob all he foreign gods which were in their hand, and the rings hich were in their ears; and Jacob hid them under the ak which was by Shechem. And they journeyed: and a error of God was upon the cities that were round about hem, and they did not pursue after the sons of Jacob. o Jacob came to Luz, which is in the land of Canaan the same is Beth-el), he and all the people that were ith him. And he built there an altar, and called the lace El-beth-el:[3] because there God was revealed unto im, when he fled from the face of his brother. And eborah Rebekah's nurse died, and she was buried below

1. Bethel was the place where, years before, Jacob had made a vow erect there a house of God. (See XIII.)
2. Idols.
3. "The God of the House of God."

Beth-el under the oak: and the name of it was called Allon-bacuth.

And God appeared unto Jacob again, when he came from Paddan-aram, and blessed him. And God said unto him, "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name:" and he called his name Israel. And God said unto him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." And God went up from him in the place where he spake with him. And Jacob set up a pillar in the place where he spake with him, a pillar of stone: and he poured out a drink-offering thereon, and poured oil thereon.[1] And Jacob called the name of the place where God spake with him, Beth-el.

[Jacob and his twelve sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin, settled in Canaan. Joseph and Benjamin, the sons of Rachel and the youngest of the twelve, were the favorite children of their father.]

## XVIII

## THE SELLING OF JOSEPH

(Genesis xxxvii: 2–28)

Joseph, being seventeen years old, was feeding the flock with his brethren: and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. Now Israel loved Joseph more than all his chil-

1. See note on p. 53.

dren, because he was the son of his old age: and he made him a coat of many colors.[1] And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf." And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, "Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me." And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, "Are not thy brethren feeding the flock in Shechem? come, and I will send thee unto them." And he said to them, "Here am I." And he said to him, "Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field:

1. A long and richly embroidered tunic, such as was worn only by the sons of princes.

and the man asked him, saying, "What seekest thou?" And he said, "I am seeking my brethren: tell me, I pray thee, where they are feeding the flock." And the man said, "They are departed hence; for I heard them say, 'Let us go to Dothan.'" And Joseph went after his brethren, and found them in Dōthan.

And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, 'An evil beast hath devoured him:' and we shall see what will become of his dreams." And Reuben heard it, and delivered him out of their hand, and said, "Let us not take his life." And Reuben said unto them, "Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father." And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites[1] was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, "What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him: for he is our brother, our flesh." And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmael-

1. Descendants of Ishmael and forefathers of the Arabs.

es for twenty pieces of silver.[1] And they brought oseph into Egypt.

And Reuben returned unto the pit; and, behold, oseph was not in the pit; and he rent his clothes. And e returned unto his brethren, and said, "The child is ot; and I, whither shall I go?" And they took Joseph's oat, and killed a he-goat, and dipped the coat in the lood; and they sent the coat of many colors, and they rought it to their father, and said, "This have we ound: know now whether it is thy son's coat or not?" nd he knew it and said, "It is my son's coat; an evil east hath devoured him; Joseph is without doubt torn pieces." And Jacob rent his garments, and put sack-loth upon his loins, and mourned for his son many ays. And all his sons and all his daughters rose up to omfort him; but he refused to be comforted; and he aid, "For I will go down to Sheol[2] to my son mourn-g." And his father wept for him. And the Midian-es sold him into Egypt unto Potiphar, an officer of haraoh's, the captain of the guard.

[Potiphar made Joseph a family servant, and the young Israelite performed his duties so well that he was taken notice of by his master, who finally made him overseer of his house. This position he filled so ably that Potiphar placed him in charge of all his possessions. Shortly after this advancement Joseph was accused of a crime of which he was innocent and thrown into prison by his master. But the keeper of the prison soon discovered that Joseph was a man of extraordinary ability and made him overseer of all the other prisoners.]

1. A little over eleven dollars.
2. Or Hades; the place of departed spirits.

## XIX

## JOSEPH INTERPRETS THE DREAMS OF HIS FELLOW PRISONERS

(Genesis xl: 1–23)

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh[1] was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them; and they continued a season in ward. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, "Wherefore look ye so sad today?" And they said unto him, "We have dreamed a dream, and there is none that can interpret it." And Joseph said unto them, "Do not interpretations belong to God? tell it me, I pray you."

And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's

1. The common title of a race of kings who successively ruled Egypt. This Pharaoh was one of the Hyksôs kings.

and." And Joseph said unto him, "This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thy head,[1] and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews:[2] and here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head." And Joseph answered and said, "This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee." And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

1. Set thee at liberty.

2. Hebrews: "The members of that branch of the Semitic family of mankind descended, according to tradition, from Heber, the great-grandson of Shem, in the line of Abraham, Isaac, and Jacob; the Israelites; the Jews." [*Cent. Dict.*] "Israelite" was the sacred or religious name; "Hebrew" the common name.

## XX

## JOSEPH INTERPRETS PHARAOH'S DREAM

(Genesis xli: 1–57)

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.[1] And, behold, there came up out of the river seven kine, well-favored and fat-fleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed, and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of grain came up upon one stalk, rank[2] and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he

1. The Nile.
2. Fat.

interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it." And Joseph answered Pharaoh, saying, "It is not in me: God will give Pharaoh an answer of peace." And Pharaoh spake unto Joseph, "In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill-favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me."

And Joseph said unto Pharaoh, "The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill-favored kine that came up

after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spake unto Pharaoh: what God is about to do he hath showed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt: that the land perish not through the famine."

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, "Can we find such a one as this, a man in whom the spirit of God is?" And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt." And Pharaoh took off his signet ring from his hand, and put it upon Joseph's

hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee:" and he set him over all the land of Egypt. And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphenath-pancah;[1] and he gave him to wife Asenath, the daughter of Poti-phera priest of On.[2] And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number. And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phera priest of On, bare unto him. And Joseph called the name of the first-born Manasseh:[3] "For," said he, "God[4] hath made me forget all my toil, and all my father's house." And the name of the second called he Ephraim:[5] "For God hath made me fruitful in the land of my affliction." And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven

1. "Prince of the life of the age."
2. One of the names of the sun god.
3. "Making to forget."
4. Although Joseph was but a young boy when he was brought to Egypt he had never adopted the worship of the Egyptians.
5. "Fruitful."

years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do." And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

## XXI

## JOSEPH'S STRANGE REVENGE

(Genesis xlii: 1–xlvi: 7; xlvi: 26–xlvii: 31)

Now Jacob saw that there was grain in Egypt, and Jacob said unto his sons, "Why do ye look one upon another?" And he said, "Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; that we may live and not die." And Joseph's ten brethren went down to buy grain from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure harm befall him." And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food." And Joseph knew his

brethren, but they knew him not. And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye are spies; to see the nakedness of the land ye are come." And they said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies." And he said unto them, "Nay, but to see the nakedness of the land ye are come." And they said, "We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." And Joseph said unto them, "That is it that I spake unto you, saying, 'Ye are spies:' hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies." And he put them all together into ward three days.

And Joseph said unto them the third day, "This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison-house; but go ye, carry grain for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so. And they said one to another, "We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." And Reuben answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child;' and ye would not hear? therefore also, behold, his blood is required." And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from

them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them.

And they laded their asses with their grain, and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, "My money is restored: and, lo, it is even in my sack:" and their heart failed them, and they turned trembling one to another, saying, "What is this that God hath done unto us?" And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying, "The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, 'We are true men; we are no spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' And the man, the lord of the land, said unto us, 'Hereby shall I know that ye are true men: leave one of your brethren with me, and take grain for the famine of your houses, and go your way; and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.'"

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin

away: all these things are against me." And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." And he said, "My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to Sheol."

And the famine was sore in the land. And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food." And Judah spake unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down; for the man said unto us, 'Ye shall not see my face, except your brother be with you.'" And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" And they said, "The man asked straitly concerning ourselves, and concerning our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the tenor of these words: could we in any wise know that he would say, 'Bring your brother down?'" And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time." And their father Israel said unto them, "If it be so now, do this: take of the choice fruits of the land in your

vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds; and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved." And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon." And the man did as Joseph bade; and the man brought the men to Joseph's house. And the men were afraid, because they were brought to Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses." And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, and said, "Oh, my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging-place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks." And he said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." And he brought Simeon

out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph's coming at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive?" And they said, "Thy servant our father is well, he is yet alive." And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, "Is this your youngest brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son." And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself,[1] and said, "Set on bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one with another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can

1. Restrained himself from disclosing to them his identity at that time.

carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money." And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? Is not this that in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing.'" And he overtook them, and he spake unto them these words. And they said unto him, "Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing. Behold, the money, which we found in our sack's mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen." And he said, "Now also let it be according unto your words: he with whom it is found shall be my bondman: and ye shall be blameless." Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said unto them, "What deed is this that ye have done? know ye not that such a man as I can indeed divine?" And Judah said, "What shall we say unto my lord? what shall we speak? or how shall

we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found." And he said, "Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father."

Then Judah came near unto him, and said, "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, 'Have ye a father, or a brother?' And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.' And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' And we said unto my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.' And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.' And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, 'Go again, buy us a little food.' And we said, 'We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.' And thy servant my father said unto us, 'Ye know that my wife bare me two sons: and the one went out from me, and I said, "Surely he is torn in pieces;" and I have not seen him since: and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.' Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the

lad's life; it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then shall I bear the blame to my father for ever.' Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, "God hath made me lord of all Egypt:

come down unto me, tarry not; and thou shalt dwell in the land of Goshen,[1] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast."' And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither." And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

## XXII

## PHARAOH SENDS FOR JACOB

(Genesis xlv: 16–xlvi: 28)

And the report thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come:" and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, "Say unto thy brethren, 'This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.'"

1. In lower Egypt.

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with grain and bread and provision for his father by the way. So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way."[1] And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, "Joseph is yet alive, and he is ruler over all the land of Egypt." And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob." And he said, "Here am I." And he said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt: and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their

1. Quarrel or blame one another for selling Joseph into slavery.

goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

## XXIII

## JACOB AND HIS FAMILY SETTLE IN EGYPT

(Genesis xlvi: 26–xlvii: 31)

All the souls that came with Jacob into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; and the sons of Joseph, who were born to him in Egypt, were two souls: all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, "Now let me die, since I have seen thy face, that thou art yet alive." And Joseph said unto his brethren, and unto his father's house, "I will go up, and tell Pharaoh, and will say unto him, 'My brethren, and my father's house, who were in the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have.' And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?' that ye shall say, 'Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers:' that ye

may dwell in the land of Goshen: for every shepherd is an abomination unto the Egyptians."

Then Joseph went in and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen." And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, "What is your occupation?" And they said unto Pharaoh, "Thy servants are shepherds, both we, and our fathers." And they said unto Pharaoh, "To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen." And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle." And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, "How many are the days of the years of thy life?" And Jacob said unto Pharaoh, "The days of the years of my pilgrimage[1] are a hundred and thirty years: few and evil[2] have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."[3] And Jacob blessed Pharaoh, and went out

1. Life.
2. Full of sorrow.
3. Abraham was one hundred and seventy-five years old when he died (*Gen.* xxv:7); and Isaac one hundred and eighty (*Gen.* xxxv:28). Jacob lived seventeen years after coming to Egypt.

rom the presence of Pharaoh. And Joseph placed his ather and his brethren, and gave them a possession in he land of Egypt, in the best of the land, in the land f Rameses,[1] as Pharaoh had commanded. And Joseph ourished his father, and his brethren, and all his father's ousehold, with bread, according to their families.

And there was no bread in all the land; for the famine as very sore, so that the land of Egypt and the land of anaan fainted by reason of the famine. And Joseph athered up all the money that was found in the land of gypt, and in the land of Canaan, for the grain which hey bought: and Joseph brought the money into Pha- aoh's house. And when the money was all spent in the and of Egypt, and in the land of Canaan, all the Egyp- ians came unto Joseph, and said, "Give us bread: for hy should we die in thy presence? for our money fail- th." And Joseph said, "Give your cattle; and I will ive you for your cattle, if money fail." And they rought their cattle unto Joseph; and Joseph gave them read in exchange for the horses, and for the flocks, and or the herds, and for the asses: and he fed them with read in exchange for all their cattle for that year. And hen that year was ended, they came unto him the second ear, and said unto him, "We will not hide from my ord, how that our money is all spent; and the herds of attle are my lord's; there is nought left in the sight of ny lord, but our bodies, and our lands: wherefore should e die before thine eyes, both we and our land? buy us nd our land for bread, and we and our land will be ervants unto Pharaoh: and give us seed, that we may ive, and not die, and that the land be not desolate."

So Joseph bought all the land of Egypt for Pharaoh; or the Egyptians sold every man his field, because the

1. The same as Goshen. (See note on page 79.)

famine was sore upon them: and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their land. Then Joseph said unto the people, "Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." And they said, "Thou hast saved our lives: let us find favor in the sight of my lord, and we will be Pharaoh's servants." And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.

And Israel[1] dwelt in the land of Egypt, in the land of Goshen: and they gat them possessions therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were a hundred forty and seven years. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, "If now I have found favor in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt; but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place." And he said, "I will do as thou hast said." And he

1. The Israelites.

said, "Swear unto me:" and he sware unto him. And Israel bowed himself upon the bed's head.

## XXIV

## JACOB BLESSES JOSEPH'S SONS

(Genesis xlviii: 1–xlix: 33)

And it came to pass after these things, that one said to Joseph, "Behold, thy father is sick:" and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee:" and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples, and will give this land to thy seed after thee for an everlasting possession.' "And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. And thy issue that thou begettest after them, shall be thine; they shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padden, Rachel died by me in the land of Canaan in the way, when there was still some distance to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Beth-lehem)."

And Israel beheld Joseph's sons, and said, "Who are these?" And Joseph said unto his father, "They are my sons, whom God hath given me here." And he said, "Bring them, I pray thee, unto me, and I will

bless them." Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, "I had not thought to see thy face: and, lo, God hath let me see thy seed also." And Joseph brought them out from between his knees; and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly;[1] for Manasseh was the first-born. And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, "Not so, my father: for this is the first-born; put thy right hand upon his head." And his father refused, and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations." And he blessed them that day, saying, "In thee will Israel bless, saying, 'God make thee as Ephraim and as Manasseh:'" and he set Ephraim before Manasseh. And

1. Intentionally.

Israel said unto Joseph, "Behold, I die: but God will be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite[1] with my sword and with my bow."

* * *

And he charged them, and said unto them, "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,[2] in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah—the field and the cave that is therein, which was purchased from the children of Heth." And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

## XXV

## THE DEATH OF JOSEPH

(Genesis l: 1–26)

And Joseph fell upon his father's face, and wept upon him and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days.

1. A tribe in Canaan which the Israelites later overcame.
2. A descendant of Heth. (See note on page 52.)

And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, "If now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 'My father made me swear, saying, "Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me." Now therefore let me go up, I pray thee, and bury my father, and I will come again.'" And Pharaoh said, "Go up, and bury thy father, according as he made thee swear." And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians:" wherefore the name of it was called Abel-mizraim,[1] which is beyond the Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was

1. "Mourning of the Egyptians."

dead, they said, "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." And they sent a message unto Joseph, saying, "Thy father did command before he died, saying, 'So shall ye say unto Joseph, "Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the God of thy father."'" And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, "Behold, we are thy servants." And Joseph said unto them, "Fear not: for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones." And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born[1] upon Joseph's knees. And Joseph said unto his brethren, "I die; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence." So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

1. Brought up.

## XXVI

## THE BIRTH AND EARLY YEARS OF MOSES

(Exodus[1] i: 7–ii: 25)

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose a new king[2] over Egypt, who knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land." Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor. And the king of Egypt spake to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah: and he said, "When ye do the office of a midwife to the Hebrew women, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live." But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. And the king of Egypt called for the

1. A going out.

2. Rameses II.

midwives, and said unto them, "Why have ye done this thing, and have saved the men-children alive?" And the midwives said unto Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are delivered ere the midwife come unto them." And God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them households. And Pharaoh charged all his people, saying, 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags[1] by the river's brink. And his sister[2] stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children." Then said his sister to Pharaoh's daughter, "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her, "Go." And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy

1. Tall weeds.
2. Miriam.

wages." And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses,[1] and said, "Because I drew him out of the water."

And it came to pass in those days, when Moses was grown up,[2] that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, "Wherefore smitest thou thy fellow?" And he said, "Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian?" And Moses feared, and said, "Surely the thing is known." Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian:[3] and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, "How is it that ye are come so soon today?" And they said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock." And he said unto

1. "Saved from the water."

2. Forty years old. See *Acts* vii, 23.

3. Northeast of the Red Sea. (See map.) The land derived its name from Midian, one of the sons of Abraham; thus Moses was taking refuge with his kinsfolk.

his daughters, "And where is he? why is it that ye have left the man? call him, that he may eat bread." And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom;[1] for he said, "I have been a sojourner in a foreign land."

And it came to pass in the course of those many days that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them.

## XXVII

## THE BURNING BUSH AND THE CALL OF MOSES

(Exodus iii: 1–iv: 31)

Now Moses was keeping the flock of Jethro his father-in-law the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God,[2] unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt." And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I." And he said, "Draw not nigh hither: put off thy shoes

1. "Stranger."
2. Mt. Sinai.

from off thy feet, for the place whereon thou standest is holy ground."[1] Moreover he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face; for he was afraid to look upon God. And Jehovah said, "I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.[2] And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh,[3] that thou mayest bring forth my people the children of Israel out of Egypt." And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And he said, "Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you;' and they

1. Removing the shoes was an act of reverence practiced by the Orientals.

2. These different tribes all had a common ancestor, Ham, one of the sons of Noah. The name Canaanite usually includes the others, just as Canaan is generally spoken of as comprising all the territory west of the Jordan River. (See note on page 35.)

3. This Pharaoh was Merneptah, son of Rameses II.

shall say to me, 'What is his name?' what shall I say unto them?" And God said unto Moses, "I AM THAT I AM:"[1] and he said, "Thus shalt thou say unto the children of Israel, 'I AM hath sent me unto you.'" And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, 'Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:' this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, 'Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, "I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey."' And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, 'Jehovah the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God.' And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand.[2] And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbor, and of her that

1. That is, I am *being* itself, self-existent, eternal, and infinite; without beginning or end.

2. Except by a mighty hand.

sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall despoil the Egyptians."

And Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice; for they will say, 'Jehovah hath not appeared unto thee.'" And Jehovah said unto him, "What is that in thy hand?" And he said, "A rod." And he said, "Cast it on the ground." And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, "Put forth thy hand, and take it by the tail (and he put forth his hand, and laid hold of it, and it became a rod in his hand); that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." And Jehovah said furthermore unto him, "Put now thy hand into thy bosom." And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow.[1] And he said, "Put thy hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh). And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

And Moses said unto Jehovah, "Oh, Lord, I am not

1. In leprosy, a loathsome disease common among Oriental peoples, parts of the skin of the person affected turned white.

eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue." And Jehovah said unto him, "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, Jehovah? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak." And he said, "Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send." And the anger of Jehovah was kindled against Moses, and he said, "Is there not Aaron thy brother the Levite?[1] I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs."

And Moses went and returned to Jethro his father-in-law, and said unto him, "Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive." And Jethro said to Moses, "Go in peace." And Jehovah said unto Moses in Midian, "Go, return into Egypt; for all the men are dead that sought thy life." And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And Jehovah said unto Moses, "When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his

1. A descendant of Levi, one of the sons of Jacob. The Levites later became the priesthood of the Israelites.

heart, and he will not let the people go. And thou shalt say unto Pharaoh, 'Thus saith Jehovah, "Israel is my son, my first-born: and I have said unto thee, 'Let my son go, that he may serve me;' and thou hast refused to let him go: behold, I will slay thy son, thy first-born."'" . . .

And Jehovah said to Aaron, "Go into the wilderness to meet Moses." And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of Jehovah wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

## XXVIII

## PHARAOH REFUSES TO LET THE CHILDREN OF ISRAEL GO

(Exodus v: 1–vi: 13)

And afterward Moses and Aaron came, and said unto Pharaoh, "Thus saith Jehovah, the God of Israel, 'Let my people go, that they may hold a feast unto me in the wilderness.'" And Pharaoh said, "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God,

lest he fall upon us with pestilence, or with the sword." And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens." And Pharaoh said, "Behold, the people of the land are now many, and ye make them rest from their burdens." And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let heavier work be laid upon the men, that they may labor therein; and let them not regard lying words."

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, "Thus saith Pharaoh, 'I will not give you straw. Go yourselves, get you straw where ye can find it; for nought of your work shall be diminished.'" So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, "Fulfil your works, your daily tasks, as when there was straw." And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and demanded, "Wherefore have ye not fulfilled your task both yesterday and today, in making brick as heretofore?"

Then the officers of the children of Israel came and cried unto Pharaoh, saying, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, 'Make brick:' and, behold, thy servants are beaten; but the fault is in thine own people." But he said, "Ye are idle, ye are

idle: therefore ye say, 'Let us go and sacrifice to Jehovah.' Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks." And the officers of the children of Israel did see that they were in evil case, when it was said, "Ye shall not diminish aught from your bricks, your daily tasks." And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, "Jehovah look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

And Moses returned unto Jehovah, and said, "Lord, wherefore hast thou dealt ill with this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people: neither hast thou delivered thy people at all." And Jehovah said unto Moses, "Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land."

And God spake unto Moses, and said unto him, "I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah[1] I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will

1. The Eternal One.

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redeem you with an outstretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah." And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And Jehovah spake unto Moses, saying, "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land." And Moses spake before Jehovah, saying, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?"[1] And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

## XXIX

## THE TEN PLAGUES

(Exodus vi: 28–xi: 10)

And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt, that Jehovah spake unto Moses, saying, "I am Jehovah: speak thou unto Pharaoh king of Egypt all that I speak unto thee." And Moses said before Jehovah, "Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?"

1. Moses describes himself thus on account of the defect in his utterance.

And Jehovah said unto Moses, "See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." And Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And Jehovah spake unto Moses and unto Aaron, saying, "When Pharaoh shall speak unto you, saying, 'Show a wonder for you;' then thou shalt say unto Aaron, 'Take thy rod, and cast it down before Pharaoh, that it become a serpent.'" And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken.

And Jehovah said unto Moses, "Pharaoh's heart is stubborn, he refuseth to let the people go. Get thee unto

Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him, 'Jehovah, the God of the Hebrews, hath sent me unto thee, saying, "Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened.' Thus saith Jehovah, 'In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river."'" And Jehovah said unto Moses, "Say unto Aaron, 'Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'"

And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river became foul, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken. And Pharaoh turned and went into his house, neither did he lay even this to heart. And all the Egyptians digged round about the river for water to drink; for they could not drink of

the water of the river. And seven days were fulfilled, after that Jehovah had smitten the river.

And Jehovah spake unto Moses, "Go in unto Pharaoh, and say unto him, 'Thus saith Jehovah, "Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants."'" And Jehovah said unto Moses, "Say unto Aaron, 'Stretch forth thy hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt.'" And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, "Entreat Jehovah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah." And Moses said unto Pharaoh, "Have thou this glory over me:[1] against what time shall I entreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only?" And he said, "Against tomorrow." And he said, "Be it according to thy word: that thou mayest know that there is none like unto Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain

1. I will do as you wish.

in the river only." And Moses and Aaron went out from Pharaoh: and Moses cried unto Jehovah concerning the frogs which he had brought upon Pharaoh. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as Jehovah had spoken.

And Jehovah said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt.'" And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, "This is the finger of God:" and Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken.

And Jehovah said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, 'Thus saith Jehovah, "Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am Jehovah in the midst of the

earth. And I will put a division between my people and thy people: by tomorrow shall this sign be.'" And Jehovah did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the swarms of flies.

And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land." And Moses said, "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians[1] to Jehovah our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us." And Pharaoh said, "I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: entreat for me." And Moses said, "Behold, I go out from thee, and I will entreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah." And Moses went out from Pharaoh, and entreated Jehovah. And Jehovah did according to the word of Moses: and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart this time also, and he did not let the people go.

Then Jehovah said unto Moses, "Go in unto Pharaoh, and tell him, 'Thus saith Jehovah, the God of the Hebrews, "Let my people go, that they may serve me.

1. It would have been necessary for the Israelites, in sacrificing to Jehovah, to kill some of the animals worshipped as gods in Egypt. Such procedure would, of course, have incensed the Egyptians. It was the custom of the Israelites to call all false gods or idols "abominations."

For if thou refuse to let them go, and wilt hold them still, behold, the hand of Jehovah is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: there shall be a very grievous murrain.[1] And Jehovah shall make a distinction between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel.'" And Jehovah appointed a set time, saying, "Tomorrow Jehovah shall do this thing in the land." And Jehovah did that thing on the morrow; and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

And Jehovah said unto Moses and unto Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh. And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains[2] upon man and upon beast, and through all the land of Egypt." And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. And Jehovah hardened the heart of Pharaoh, and he hearkened not unto them; as Jehovah had spoken unto Moses.

And Jehovah said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him,

1. A pestilence affecting domestic animals.
2. Blisters.

'Thus saith Jehovah, the God of the Hebrews, "Let my people go, that they may serve me. For I will this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth: but in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."'" He that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of Jehovah left his servants and his cattle in the field.

And Jehovah said unto Moses, "Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt." And Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail, and fire ran down unto the earth: and Jehovah rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast: and the hail smote every herb of the

field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time: Jehovah is righteous, and I and my people are wicked. Entreat Jehovah; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer." And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is Jehovah's. But as for thee and thy servants, I know that ye will not yet fear Jehovah God." And the flax and the barley were smitten: for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt[1] were not smitten: for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, and he did not let the children of Israel go; as Jehovah had spoken by Moses.

And Jehovah said unto Moses, "Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I may show these my signs in the midst of them, and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am Jehovah." And Moses and Aaron went in unto Pharaoh, and said unto him, "Thus

1. A species of wheat.

saith Jehovah, the God of the Hebrews, 'How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, tomorrow will I bring locusts into thy border: and they shall cover the face of the earth, so that one shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day.'" And he turned, and went out from Pharaoh. And Pharaoh's servants said unto him, "How long shall this man be a snare unto us? let the men go, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed?" And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve Jehovah your God; but who are they that shall go?" And Moses said, "We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto Jehovah." And he said unto them, "So be Jehovah with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve Jehovah; for that is what ye desire." And they were driven out from Pharaoh's presence.

And Jehovah said unto Moses, "Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left." And Moses stretched forth his rod over the land of Egypt, and

Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste; and he said, "I have sinned against Jehovah your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that he may take away from me this death only." And he went out from Pharaoh, and entreated Jehovah. And Jehovah turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. But Jehovah hardened Pharaoh's heart, and he did not let the children of Israel go.

And Jehovah said unto Moses, "Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt." And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any one from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, "Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you." And Moses said, "Thou must also give into our hand sacrifices and burnt-offerings, that we may sac-

rifice unto Jehovah our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither." But Jehovah hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die." And Moses said, "Thou hast spoken well; I will see thy face again no more."

And Jehovah said unto Moses, "Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold." And Jehovah gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, "Thus saith Jehovah, 'About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath not been, nor shall be any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that Jehovah doth make a distinction between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, "Get thee

out, and all the people that follow thee: and after that I will go out."'" And he went out from Pharaoh in hot anger.

And Jehovah said unto Moses, "Pharaoh will not hearken unto you; that my wonders may be multiplied in the land of Egypt." And Moses and Aaron did all these wonders before Pharaoh: and Jehovah hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

## XXX

## THE PASSOVER AND THE EXODUS

(Exodus xii: 1–xiv: 14)

And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, "This month shall be unto you the beginning of months: it shall be the first month[1] of the year to you. Speak ye unto all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they

1. The first month of the Jewish ecclesiastical year is Nisan (March-April). The feast of the Passover is celebrated on the evening of the fourteenth day of that month.

shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread;[1] with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you a holy convocation,[2] and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. And ye shall observe the feast of unleavened bread: for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day

1. Bread made without yeast.
2. An assembly of the people.

throughout your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.'"

Then Moses called for all the elders of Israel, and said unto them, "Draw out,[1] and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop,[2] and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, 'What mean ye by this service?' that ye shall say, 'It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.'" And the people bowed the head and worshipped. And the children of Israel went and did so; as

1. Go forth.
2. An aromatic plant.

Jehovah had commanded Moses and Aaron, so did they.

And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, "Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also." And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, "We are all dead men." And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth,[1] about six hundred thousand on foot that were men [2] besides children. And a mixed multitude went up also with them: and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt: for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves

1. The distance between these two places was about 45 miles.
2. Adults.

ny victuals. Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt. It is a night to be much observed unto Jehovah for bringing them out from the land of Egypt: this is that night of Jehovah, to be much observed of all the children of Israel throughout their generations.

And Jehovah said unto Moses and Aaron, "This is the ordinance of the passover; there shall no foreigner eat thereof; but every man's servant that is bought for money, then shall he eat thereof. A sojourner and a hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let him come near and keep it; and he shall be as one that is born in the land. One law shall be to him that is home-born, and unto the stranger that sojourneth among you." Thus did all the children of Israel; as Jehovah commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts.

And Jehovah spake unto Moses, saying, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine."

And Moses said unto the people, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be

eaten. This day ye go forth in the month Abib.[1] And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders. And thou shalt tell thy son in that day, saying, 'It is because of that which Jehovah did for me when I came forth out of Egypt.' And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth: for with a strong hand hath Jehovah brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year.

"And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto Jehovah all that openeth the womb, and every firstling which thou hast that cometh of a beast: the males shall be Jehovah's. And every firstling of an ass thou shalt redeem with[2] a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the first-born of man among thy sons shalt thou redeem. And it shall be, when thy son asketh thee in time to come, saying, 'What is this?' that thou shalt say unto him, 'By strength of hand Jehovah brought us out from Egypt, from the house of bondage: and it came to pass,

1. Old Hebrew name for Nisan. (See note on page 113.)
2. Exchange for.

hen Pharaoh would hardly let us go,[1] that Jehovah slew ll the first-born in the land of Egypt, both the first-born f man, and the first-born of beast: therefore I sacrifice o Jehovah all that openeth the womb, being males; but ll the first-born of my sons I redeem.' And it shall be or a sign upon thy hand, and for frontlets[2] between hine eyes: for by strength of hand Jehovah brought s forth out of Egypt."

And it came to pass, when Pharaoh had let the people o, that God led them not by the way of the land of he Philistines,[3] although that was near; for God said, Lest peradventure the people repent when they see ar, and they return to Egypt:" but God led the people bout, by the way of the wilderness by the Red Sea: nd the children of Israel went up armed out of the nd of Egypt. And Moses took the bones of Joseph ith him: for he had straitly[4] sworn the children of sracl, saying, "God will surely visit you; and ye shall arry up my bones away hence with you." And they ook their journey from Succoth, and encamped in tham, in the edge of the wilderness. And Jehovah ent before them by day in a pillar of cloud, to lead em the way, and by night in a pillar of fire, to give em light; that they might go by day and by night: e pillar of cloud by day, and the pillar of fire by ght, departed not from before the people.

And Jehovah spake unto Moses, saying, "Speak nto the children of Israel, that they turn back and camp before Pi-hahiroth, between Migdol and the sea,

1. Hardened himself against letting us go.
2. A band worn upon the forehead: used figuratively here.
3. The Philistines were a warlike people whose origin is unknown. ey were at one time under the suzerainty of Egypt and held the five ies which commanded the coast road from Egypt to Syria.
4. Strictly.

before Baal-zephon: over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.' And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honor[1] upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Jehovah." And they did so. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with a high hand.[2] And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah. And they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it were better for us to serve the Egyptians, than that we should die in

1. Show my power.
2. Triumphantly.

he wilderness." And Moses said unto the people, "Fear
e not, stand still, and see the salvation of Jehovah,
hich he will work for you today: for the Egyptians
hom ye have seen today, ye shall see them again no
ore for ever. Jehovah will fight for you, and ye shall
old your peace."

## XXXI

## THE ISRAELITES PASS THROUGH THE RED SEA

(Exodus xiv: 15–xv: 21)

And Jehovah said unto Moses, "Wherefore criest thou
nto me? speak unto the children of Israel, that they
o forward. And lift thou up thy rod, and stretch out
ny hand over the sea, and divide it: and the children
f Israel shall go into the midst of the sea on dry
round. And I, behold, I will harden the hearts of the
gyptians, and they shall go in after them: and I will
et me honor upon Pharaoh, and upon all his host, upon
is chariots, and upon his horsemen. And the Egyptians
hall know that I am Jehovah, when I have gotten me
onor upon Pharaoh, upon his chariots, and upon his
orsemen." And the angel of God, who went before
he camp of Israel, removed and went behind them; and
he pillar of cloud removed from before them, and stood
ehind them: and it came between the camp of Egypt
nd the camp of Israel; and there was the cloud and the
arkness, yet gave it light by night: and the one came
ot near the other all the night.

And Moses stretched out his hand over the sea; and
ehovah caused the sea to go back by a strong east wind
l the night, and made the sea dry land, and the waters

were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, "Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians."

And Jehovah said unto Moses, "Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen." And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.

Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying,

I will sing unto Jehovah, for he hath triumphed glori-
ously:
The horse and his rider hath he thrown into the sea.
Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.
Jehovah is a man of war:
Jehovah is his name.
Pharaoh's chariots and his host hath he cast into the sea;
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.
Thy right hand, O Jehovah, is glorious in power,
Thy right hand, O Jehovah, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrow-
est them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as
stubble.
And with the blast of thy nostrils the waters were
piled up,
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea.
The enemy said,
'I will pursue, I will overtake, I will divide the spoil;
My desire shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.'
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto thee, O Jehovah, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.

Thou in thy lovingkindness hast led the people that thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.[1]
Then were the chiefs of Edom[2] dismayed;
The mighty men of Moab,[3] trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Jehovah,
Till the people pass over that thou hast purchased.
Thou wilt bring them in, and plant them in the mountain of thine inheritance,
The place, O Jehovah, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
Jehovah shall reign for ever and ever."

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel[4] in her hand: and all the women went out after her with timbrels and with dances. And Miriam answered them,

"Sing ye to Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

1. The country of the Philistines.
2. The Edomites were the descendants of Esau, the brother of Jacob, and therefore closely related to the Israelites.
3. The Moabites, according to tradition, were descendants of Lot.
4. Tambourine.

## XXXII

## MOSES ON MOUNT SINAI: THE TEN COMMANDMENTS

(Exodus xix: 1–xx: 24)

In the third month after the children of Israel were one forth out of the land of Egypt, the same day ame they into the wilderness of Sinai.[1] And when they ere departed from Rephidim, and were come to the ilderness of Sinai, they encamped in the wilderness; nd there Israel encamped before the mount. And Ioses went up unto God, and Jehovah called unto him ut of the mountain, saying, "Thus shalt thou say to ie house of Jacob, and tell the children of Israel: 'Ye ave seen what I did unto the Egyptians, and how I bare ou on eagles' wings, and brought you unto myself. ow therefore, if ye will obey my voice indeed, and eep my covenant, then ye shall be mine own possession rom among all peoples: for all the earth is mine: and e shall be unto me a kingdom of priests, and a holy ation.' These are the words which thou shalt speak nto the children of Israel."

And Moses came and called for the elders of the eople, and set before them all these words which ehovah commanded him. And all the people answered gether, and said, "All that Jehovah hath spoken we ll do." And Moses reported the words of the people nto Jehovah. And Jehovah said unto Moses, "Lo, I me unto thee in a thick cloud, that the people may ear when I speak with thee, and may also believe thee r ever." And Moses told the words of the people nto Jehovah. And Jehovah said unto Moses, "Go

1. See m

SHIPMAN COMMUNITY HIGH SCHOOL
SHIPMAN, ILLINOIS

unto the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day; for the third day Jehovah will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, 'Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, he shall not live: when the trumpet soundeth long, they shall come up to the mount.'" And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. And he said unto the people, "Be ready against the third day: come not near a woman."

And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. And Jehovah came down upon mount Sinai, to the top of the mount: and Jehovah called Moses to the top of the mount: and Moses went up. And Jehovah said unto Moses, "Go down, charge the people, lest they break through unto Jehovah to gaze, and many of them perish. And let the priests also, that come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them." And Moses said

nto Jehovah, "The people cannot come up to mount inai: for thou didst charge us, saying, 'Set bounds bout the mount, and sanctify it.'" And Jehovah said nto him, "Go, get thee down; and thou shalt come up, ıou, and Aaron with thee: but let not the priests and ıe people break through to come up unto Jehovah, lest e break forth upon them." So Moses went down unto ıe people, and told them.

And God spake all these words, saying,

"I am Jehovah thy God, who brought thee out of the nd of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee a graven image, nor ıy likeness of any thing that is in heaven above, or that in the earth beneath, or that is in the water under the ırth: thou shalt not bow down thyself unto them, nor rve them; for I Jehovah thy God am a jealous God, siting the iniquity of the fathers upon the children, pon the third and upon the fourth generation of them ıat hate me, and showing lovingkindness unto thou- nds of them that love me and keep my commandments.

"Thou shalt not take the name of Jehovah thy God vain; for Jehovah will not hold him guiltless that keth his name in vain.

"Remember the sabbath day, to keep it holy. Six ays shalt thou labor, and do all thy work; but the venth day is a sabbath unto Jehovah thy God: in it ıou shalt not do any work, thou, nor thy son, nor thy aughter, thy man-servant, nor thy maid-servant, nor ıy cattle, nor thy stranger that is within thy gates: for six days Jehovah made heaven and earth, the sea, and l that in them is, and rested the seventh day: where- ore Jehovah blessed the sabbath day, and hallowed it.

"Honor thy father and thy mother, that thy days

may be long in the land which Jehovah thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." And Moses said unto the people, "Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not." And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And Jehovah said unto Moses, "Thus thou shalt say unto the children of Israel, 'Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.'"

[After the issuance of the ten commandments Moses went to the Mount again, and under the direction of Jehovah promulgated laws against sundry offenses and enumerated many duties to be observed by the children

of Israel. Jehovah instructed Moses in the building of a tabernacle which was to be the portable sanctuary of the Israelites during their wanderings. This tabernacle was to hold the Ark of the Covenant, containing the tables of stone on which God had written the ten commandments.

For a minute description of the ark and the tabernacle, see *Exodus* xxv-xxvii.]

## XXXIII

## THE GOLDEN CALF

(Exodus xxxii: 1–35)

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." And Aaron said unto them, "Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me." And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf:[1] and they said, "These are thy gods, O Israel, which brought thee up out of the land of Egypt." And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, "Tomorrow shall be a feast to Jehovah." And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

1. The Israelites had become familiar with the animal worship of the Egyptians.

And Jehovah spake unto Moses, "Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, 'These are thy gods, O Israel, which brought thee up out of the land of Egypt.'" And Jehovah said unto Moses, "I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." And Moses besought Jehovah his God, and said, "Jehovah, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, 'For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth?' Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, 'I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.'" And Jehovah repented of the evil which he said he would do unto his people.

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand: tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, "There is a noise of war in the camp." And he said, "It

is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear." And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, "What did this people unto thee, that thou hast brought a great sin upon them?" And Aaron said, "Let not the anger of my lord wax hot: thou knowest the people, that they are set on evil. For they said unto me, 'Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.' And I said unto them, 'Whosoever hath any gold, let them break it off': so they gave it me; and I cast it into the fire, and there came out this calf."

And when Moses saw that the people were broken loose (for Aaron had let them loose for a derision among their enemies),[1] then Moses stood in the gate of the camp, and said, "Whoso is on Jehovah's side, let him come unto me." And all the sons of Levi gathered themselves together unto him. And he said unto them, "Thus saith Jehovah, the God of Israel, 'Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man

1. Aaron, by making the golden calf, had been the cause of the breaking loose of the people from all restraint and obedience; by their idolatry they had forfeited the protection of Jehovah, who then allowed them to become objects of scorn to their enemies.

his neighbor.'" And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. And Moses said, "Consecrate yourselves today to Jehovah, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day."

And it came to pass on the morrow, that Moses said unto the people, "Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sin." And Moses returned unto Jehovah, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin — ; and if not, blot me, I pray thee, out of thy book which thou hast written." And Jehovah said unto Moses, "Whosoever hath sinned against me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them." And Jehovah smote the people, because they made the calf, which Aaron made.

[Through the intercession of Moses, Jehovah forgave the children of Israel for their idolatry. At the same time he promised to give Moses new tables of laws to take the place of those which he had destroyed. After this a census was taken and the people were separated according to the different tribes to which they belonged by birth. Their march was then continued until they came to the region of Paran, near the land of Canaan.]

## XXXIV

# THE EXPEDITION OF THE TWELVE SPIES TO CANAAN

(Numbers[1] xiii: 1-3; 17-33)

And Jehovah spake unto Moses, saying, "Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them." And Moses sent them from the wilderness of Paran according to the commandment of Jehovah: all of them men who were heads of the children of Israel.

And Moses sent them to spy out the land of Canaan, and said unto them, "Get you up this way by the South and go up into the hill-country: and see the land, what it is; and the people that dwell therein, whether they are strong or weak, whether they are few or many; and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land." Now the time was the time of the first-ripe grapes.

So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entrance of Hamath. And they went up by the South, and came unto Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak,[2] were there. (Now Hebron was built seven years before

1. This Book is so named because it begins with the numbering of the Israelites.

2. Anak (long-necked), a giant, was the legendary ancestor of the tribes here named.

Zoan in Egypt.) And they came unto the valley of Eschol,[1] and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

And they returned from spying out the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, "We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan."

And Caleb[2] stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it." But the men that went up with him said, "We are not able to go up against the people; for they are stronger than we." And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, "The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the Neph-

1. "Cluster."
2. Of the tribe of Judah; one of the twelve spies.

ilim,[1] the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight."

## XXXV

## THE MURMURING OF THE ISRAELITES

(Numbers xiv: 1–45)

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, "Would that we had died in the land of Egypt! or would that we had died in this wilderness. And wherefore doth Jehovah bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into Egypt?"

And they said, one to another, "Let us make a captain, and let us return into Egypt." Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes: and they spake unto all the congregation of the children of Israel, saying, "The land, which we passed through to spy it out, is an exceeding good land. If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and Jehovah is with us: fear them not." But all the congregation bade stone

1. Giants.

them with stones. And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel.

And Jehovah said unto Moses, "How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence and disinherit them, and will make of thee a nation greater and mightier than they."

And Moses said unto Jehovah, "Then the Egyptians will hear it; for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land. They have heard that thou, Jehovah, art in the midst of this people; for thou, Jehovah, art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, 'Because Jehovah was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.' And now, I pray thee, let the power of the Lord be great, according as thou hast spoken, saying, 'Jehovah is slow to anger, and abundant in loving kindness, forgiving iniquity and transgression; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.' Pardon, I pray thee, the iniquity of this people according unto the greatness of thy lovingkindness, and according as thou hast forgiven this people, from Egypt even until now."

And Jehovah said, "I have pardoned according to thy word: but in very deed, as I live, and as all the earth shall be filled with the glory of Jehovah; because all those men that have seen my glory, and my signs, which

I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Now the Amalekite and the Canaanite dwell in the valley: tomorrow turn ye, and get you into the wilderness by the way to the Red Sea."

And Jehovah spake unto Moses and unto Aaron, saying, "How long shall I bear with this evil congregation, that murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, 'As I live,' saith Jehovah, 'surely as ye have spoken in mine ears, so will I do to you: your dead bodies shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, that have murmured against me, surely ye shall not come into the land, concerning which I sware that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, that ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your dead bodies shall fall in this wilderness. And your children shall be wanderers in the wilderness forty years, until your dead bodies be consumed in the wilderness. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation. I, Jehovah, have spoken, surely this will I do unto all this evil congregation, that are gathered together

against me: in this wilderness they shall be consumed, and there they shall die.'"

And the men, whom Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, even those men that did bring up an evil report of the land, died by the plague before Jehovah. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land.

And Moses told these words unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up to the top of the mountain, saying, "Lo, we are here, and will go up unto the place which Jehovah hath promised: for we have sinned." And Moses said, "Wherefore now do ye transgress the commandment of Jehovah, seeing it shall not prosper? Go not up, for Jehovah is not among you; that ye be not smitten down before your enemies. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following Jehovah, therefore Jehovah will not be with you." But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of Jehovah, and Moses, departed not out of the camp. Then the Amalekite came down, and the Canaanite who dwelt in that mountain, and smote them and beat them down, even unto Hormah.[1]

[The greater part of the forty years' stay in the wilderness seems to have been spent by the Israelites in wandering back and forth in the region of Edom. In the last years they came into open conflict with the Amorites, the Moabites, and the Midianites. These tribes they

1. In the desert of Paran west of the Wilderness of Zin. (See map.)

found it necessary to conquer before they could again proceed toward Canaan. When the Israelites were nearing Canaan for the second time Moses, as a warning to the new generation, related the troubles that had befallen the previous generation because of disobedience, and laid down many laws that must be obeyed if Israel was to become mighty.]

## XXXVI

## THE SMITING OF THE ROCK

(Numbers xx: 1–13)

And the children of Israel, even the whole congrega-
ion, came into the wilderness of Zin in the first month:[1]
nd the people abode in Kadesh; and Miriam died there,
nd was buried there.

And there was no water for the congregation: and
ney assembled themselves together against Moses and
gainst Aaron. And the people strove with Moses, and
pake, saying, "Would that we had died when our breth-
en died before Jehovah! And why have ye brought
he assembly of Jehovah into this wilderness, that we
hould die there, we and our beasts? And wherefore
ave ye made us to come up out of Egypt, to bring us
unto this evil place? it is no place of seed, or of figs,
r of vines, or of pomegranates; neither is there any
ater to drink." And Moses and Aaron went from the
resence of the assembly unto the door of the tent of
eeting, and fell upon their faces: and the glory of
ehovah appeared unto them. And Jehovah spake unto
loses, saying, "Take the rod, and assemble the congre-
ation, thou, and Aaron thy brother, and speak ye unto
he rock before their eyes, that it give forth its water;
nd thou shalt bring forth to them water out of the rock;

1. This was in the thirty-eighth year of the wandering.

so thou shalt give the congregation and their cattle drink." And Moses took the rod from before Jehovah, as he commanded him.

And Moses and Aaron gathered the assembly together before the rock, and he said unto them, "Hear now, ye rebels; shall we bring you forth water out of this rock?" And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And Jehovah said unto Moses and Aaron, "Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. These are the waters of Meribah;[1] because the children of Israel strove with Jehovah, and he was sanctified in them."

## XXXVII

## THE DEATH OF MOSES

(Numbers xxvii: 12–23; Deuteronomy xxxii: 48–52; xxxiv: 1–12)

And Jehovah said unto Moses, "Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered;[2] because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes." (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

And Moses spake unto Jehovah, saying, "Let Jehovah, the God of the spirits of all flesh, appoint a man over

1. "Waters of strife."
2. Aaron died in the thirty-eighth year of the wandering.

the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd." And Jehovah said unto Moses, "Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him,[1] that all the congregation of the children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim[2] before Jehovah: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." And Moses did as Jehovah commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as Jehovah spake by Moses.

. . .

And Jehovah spake unto Moses that selfsame day,[3] saying, "Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me in the midst of the children of

1. Make him thy successor.

2. The Urim (literally, lights) were small objects kept inside the breastplate of the high priest. Many authorities believe them to have been precious stones or figures used in connection with oracular responses or in casting lots.

3. The day on which the Israelites had come within sight of Canaan.

Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel."

. . .

And Moses went up from the plains of Moab unto mount Nebo,[1] to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea,[2] and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed:' I have caused thee to see it with thine eyes, but thou shalt not go over thither." So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulcher unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and the wonders,

1. See map.
2. The Mediterranean.

which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

## XXXVIII

## JOSHUA ASSUMES THE LEADERSHIP

(Joshua i: 18)

Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, "Moses, my servant, is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written

therein: for them thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

Then Joshua commanded the officers of the people, saying, "Pass through the midst of the camp, and command the people, saying, 'Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it.'"

And to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, spake Joshua, saying, "Remember the word which Moses the servant of Jehovah commanded you, saying, 'Jehovah your God giveth you rest, and will give you this land.' Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond the Jordan; but ye shall pass over before your brethren armed, all the mighty men of valor, and shall help them; until Jehovah have given your brethren rest, as he hath given you, and they also have possessed the land which Jehovah your God giveth them: then ye shall return unto the land of your possession, and possess it, which Moses the servant of Jehovah gave you beyond the Jordan toward the sunrising." And they answered Joshua, saying, "All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only Jehovah thy God be with thee, as he was with Moses. Whosoever he be that shall rebel against thy commandment, and shall not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of good courage."

# XXXIX

## RAHAB AND THE SPIES

(Joshua ii: 1–24)

And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, "Go, view the land, and Jericho." [1] And they went, and came into the house of a harlot whose name was Rahab, and lay there. And it was told the king of Jericho, saying, "Behold, there came men in hither tonight of the children of Israel to search out the land." And the king of Jericho sent unto Rahab, saying, "Bring forth the men that are come to thee, that are entered into thy house; for they are come to search out all the land." And the woman took the two men, and hid them; and she said, "Yea, the men came unto me, but I knew not whence they were: and it came to pass about the time of the shutting of the gate, when it was dark, that the men went out; whither the men went I know not: pursue after them quickly; for ye will overtake them." But she had brought them up to the roof, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to the Jordan unto the fords: and as soon as they that pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; and she said unto the men, "I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how Jehovah dried up the water of the Red Sea before you,

1. Jericho at this time was the chief town in the valley of the Jordan.

when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond the Jordan,[1] unto Sihon and to Og, whom ye utterly destroyed.[2] And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you: for Jehovah your God, he is God in heaven above, and on earth beneath. Now therefore, I pray you, swear unto me by Jehovah, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death." And the men said unto her, "Our life for yours, if ye utter not this our business; and it shall be, when Jehovah giveth us the land, that we will deal kindly and truly with thee."

Then she let them down by a cord through the window: for her house was upon the side of the wall, and she dwelt upon the wall. And she said unto them, "Get you to the mountain, lest the pursuers light upon you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way." And the men said unto her, "We will be guiltless of this thine oath which thou hast made us to swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we shall be guiltless:

1. The principal river of Palestine, about 120 miles long. (See map.)
2. These two kings of the Amorites had refused to allow the children of Israel to pass peaceably through their land.

nd whosoever shall be with thee in the house, his blood hall be on our head, if any hand be upon him. But if hou utter this our business, then we shall be guiltless f thine oath which thou hast made us to swear." And he said, "According unto your words, so be it." And he sent them away, and they departed: and she bound he scarlet line in the window.

And they went, and came unto the mountain, and bode there three days, until the pursuers were returned: nd the pursuers sought them throughout all the way, ut found them not. Then the two men returned, and escended from the mountain, and passed over, and came o Joshua the son of Nun; and they told him all that ad befallen them. And they said unto Joshua, "Truly Jehovah hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away efore us."

## XL

## THE CROSSING OF THE RIVER JORDAN

(Joshua iii: 1–iv: 14)

And Joshua rose up early in the morning; and they emoved from Shittim, and came to the Jordan, he and ll the children of Israel; and they lodged there before hey passed over. And it came to pass after three days, hat the officers went through the midst of the camp; nd they commanded the people, saying, "When ye see he ark of the covenant of Jehovah your God, and the riests the Levites bearing it, then ye shall remove from our place, and go after it. Yet there shall be a space etween you and it, about two thousand cubits by meas- re: come not near unto it, that ye may know the way y which ye must go; for ye have not passed this way

heretofore." And Joshua said unto the people, "Sanctify yourselves; for tomorrow Jehovah will do wonders among you." And Joshua spake unto the priests, saying, "Take up the ark of the covenant, and pass over before the people." And they took up the ark of the covenant, and went before the people.

And Jehovah said unto Joshua, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant,[1] saying, 'When ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan.'" And Joshua said unto the children of Israel, "Come hither, and hear the words of Jehovah your God." And Joshua said, "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite.[2] Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap."

And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that bare the ark of the covenant being before the people; and when they that bare the ark were come unto the Jordan,

1. See page 129.
2. See previous note on these names, page 94.

and the feet of the priests that bare the ark were dipped in the brink of the water (for the Jordan overfloweth all its banks all the time of harvest), that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation were passed clean over the Jordan.

And it came to pass, when all the nation were clean passed over the Jordan, that Jehovah spake unto Joshua, saying, "Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, 'Take you hence out of the midst of the Jordan, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging-place, where ye shall lodge this night.'" Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, "Pass over before the ark of Jehovah your God into the midst of the Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; that this may be a sign among you, that, when your children ask in time to come, saying, 'What mean ye by these stones?' then ye shall say unto them, 'Because the waters of the Jordan were cut off before the ark of the covenant of Jehovah; when it passed over the Jordan, the waters of the Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.'"

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of the Jordan, as Jehovah spake unto Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests that bare the ark of the covenant stood: and they are there unto this day. For the priests that bare the ark stood in the midst of the Jordan, until everything was finished that Jehovah commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. And it came to pass, when all the people were clean passed over, that the ark of Jehovah passed over, and the priests, in the presence of the people. And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: about forty thousand ready armed for war passed over before Jehovah unto battle, to the plains of Jericho. On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

## XLI

## THE FALL OF JERICHO

(Joshua v: 13–vi: 27)

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries?" And

e said, "Nay; but as prince of the host of Jehovah m I now come." And Joshua fell on his face to the arth, and did worship, and said unto him, "What saith ıy lord unto his servant?" And the prince of Jehovah's ost said unto Joshua, "Put off thy shoe from off thy oot;[1] for the place whereon thou standest is holy." And oshua did so.

Now Jericho was straitly shut up because of the chil-ren of Israel: none went out, and none came in. And ehovah said unto Joshua, "See, I have given into thy and Jericho, and the king thereof, and the mighty men f valor. And ye shall compass the city, all the men f war, going about the city once. Thus shalt thou do x days. And seven priests shall bear seven trumpets f rams' horns before the ark: and the seventh day ye ıall compass the city seven times, and the priests shall low the trumpets. And it shall be, that, when they ıake a long blast with the ram's horn, and when ye hear ıe sound of the trumpet, all the people shall shout with great shout; and the wall of the city shall fall down at, and the people shall go up every man straight before im." And Joshua the son of Nun called the priests, and aid unto them, "Take up the ark of the covenant, and t seven priests bear seven trumpets of rams' horns efore the ark of Jehovah." And they said unto the eople, "Pass on, and compass the city, and let the rmed men pass on before the ark of Jehovah."

And it was so, that, when Joshua had spoken unto the eople, the seven priests bearing the seven trumpets of ams' horns before Jehovah passed on, and blew the rumpets: and the ark of the covenant of Jehovah fol-owed them. And the armed men went before the priests hat blew the trumpets, and the rearward went after the

1. An Oriental custom.

ark, the priests blowing the trumpets as they went. And Joshua commanded the people, saying, "Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." So he caused the ark of Jehovah to compass the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of Jehovah. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, "Shout: for Jehovah hath given you the city. And the city shall be devoted, even it and all that is therein, to Jehovah: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah." So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that

ne people shouted with a great shout, and the wall fell own flat, so that the people went up into the city, every an straight before him, and they took the city. And ney utterly destroyed all that was in the city, both man nd woman, both young and old, and ox, and sheep, nd ass, with the edge of the sword.

And Joshua said unto the two men that had spied out e land, "Go into the harlot's house, and bring out ence the woman, and all that she hath, as ye sware unto r." And the young men the spies went in, and brought t Rahab, and her father, and her mother, and her ethren, and all that she had; all her kindred also they rought out, and they set them without the camp of rael. And they burnt the city with fire, and all that was erein; only the silver, and the gold, and the vessels of ass and of iron, they put into the treasury of the use of Jehovah. But Rahab the harlot, and her ther's household, and all that she had, did Joshua save ve; and she dwelt in the midst of Israel unto this day, cause she hid the messengers, whom Joshua sent to spy t Jericho. And Joshua charged them with an oath at at time, saying, "Cursed be the man before Jehovah, at riseth up and buildeth this city Jericho: with the s of his first-born shall he lay the foundation thereof, d with the loss of his youngest son shall he set up the tes of it." So Jehovah was with Joshua; and his me was in all the land.

## XLII

## THE CONQUEST OF CANAAN

(Joshua x: 1–xi: 23)

Now it came to pass, when Adoni-zedek king of Jerusalem[1] heard how Joshua had taken Ai, and had utterly destroyed it (as he had done to Jericho and her king, so he had done to Ai and her king), and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, "Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua and with the children of Israel." Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the hill-country are gathered together against us." So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valor. And Jehovah said unto Joshua, "Fear them not: for I have delivered them into thy hands; there shall not a man of

1. Jerusalem at this time was the chief city of the Jebusites.

hem stand before thee." Joshua therefore came upon
hem suddenly; for he went up from Gilgal all the night.
nd Jehovah discomfited them before Israel, and he slew
hem with a great slaughter at Gibeon, and chased them
y the way of ascent of Beth-horon, and smote them to
zekah, and unto Makkedah. And it came to pass, as
ney fled from before Israel, while they were at the
escent of Beth-horon, that Jehovah cast down great
ones from heaven upon them unto Azekah, and they
ed: they were more who died with the hailstones than
ney whom the children of Israel slew with the sword.
Then spake Joshua to Jehovah in the day when
ehovah delivered up the Amorites before the children
Israel; and he said in the sight of Israel,

"Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies."

not this written in the book of Jashar?[1] 'And the
n stayed in the midst of heaven, and hasted not to go
own about a whole day.' And there was no day like
at before it or after it, that Jehovah hearkened unto
e voice of a man: for Jehovah fought for Israel.
And Joshua returned, and all Israel with him, unto
e camp to Gilgal.
And these five kings fled, and hid themselves in the
ve at Makkedah. And it was told Joshua, saying,
The five kings are found, hidden in the cave of Mak-
dah." And Joshua said, "Roll great stones unto the
outh of the cave, and set men by it to keep them: but

1. A lost book of Hebrew national songs which narrate the deeds of
e heroes.

stay not ye; pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for Jehovah your God hath delivered them into your hand." And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, and the remnant which remained of them had entered into the fortified cities, that all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Then said Joshua, "Open the mouth of the cave, and bring forth those five kings unto me out of the cave." And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. And it came to pass, when they brought forth those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the chiefs of the men of war that went with him, "Come near, put your feet upon the necks of these kings." And they came near, and put their feet upon the necks of them. And Joshua said unto them, "Fear not, nor be dismayed; be strong and of good courage: for thus shall Jehovah do to all your enemies against whom ye fight." And afterward Joshua smote them, and put them to death, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had hidden themselves, and laid great stones on the mouth of the cave, unto this very day.

And Joshua took Makkedah on that day, and smote it with the edge of the sword, and the king thereof: he

tterly destroyed them and all the souls that were
herein; he left none remaining; and he did to the king
f Makkedah as he had done unto the king of Jericho.
And Joshua passed from Makkedah, and all Israel
ith him, unto Libnah, and fought against Libnah: and
ehovah delivered it also, and the king thereof, into
he hand of Israel; and he smote it with the edge of
he sword, and all the souls that were therein; he left
one remaining in it; and he did unto the king thereof
he had done unto the king of Jericho.
And Joshua passed from Libnah, and all Israel with
m, unto Lachish, and encamped against it, and fought
gainst it: and Jehovah delivered Lachish into the hand
f Israel; and he took it on the second day, and smote
with the edge of the sword, and all the souls that were
erein, according to all that he had done to Libnah.
Then Horam king of Gezer came up to help Lachish;
nd Joshua smote him and his people, until he had left
m none remaining.
And Joshua passed from Lachish, and all Israel with
m, unto Eglon; and they encamped against it, and
ught against it; and they took it on that day, and
ote it with the edge of the sword; and all the souls
at were therein he utterly destroyed that day, accord-
g to all that he had done to Lachish.
And Joshua went up from Eglon, and all Israel with
m unto Hebron; and they fought against it: and
ey took it, and smote it with the edge of the sword,
d the king thereof, and all the cities thereof, and all
e souls that were therein; he left none remaining,
cording to all that he had done to Eglon; but he
terly destroyed it, and all the souls that were therein.
And Joshua returned, and all Israel with him, to
ebir, and fought against it: and he took it, and the

king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to the king thereof.

So Joshua smote all the land, the hill-country, and the South, and the lowland, and the slopes, and all their kings: he left none remaining, but he utterly destroyed all that breathed, as Jehovah, the God of Israel, commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because Jehovah, the God of Israel, fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

And it came to pass, when Jabin king of Hazor heard thereof, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the north, in the hill-country, and in the Arabah south of Chinneroth, and in the lowland, and in the heights of Dor on the west, to the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the hill-country, and the Hivite under Hermon in the land of Mizpah.[1] And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many. And all these kings met together: and they came and encamped together at the waters of Merom,[2] to fight with Israel.

And Jehovah said unto Joshua, "Be not afraid because

1. "Watch tower."
2. See map.

them; for tomorrow at this time will I deliver them
all slain before Israel: thou shalt hock their horses,
d burn their chariots with fire." So Joshua came,
d all the people of war with him, against them by
e waters of Merom suddenly, and fell upon them.
nd Jehovah delivered them into the hand of Israel, and
ey smote them, and chased them unto great Sidon, and
to Misrephoth-maim, and unto the valley of Mizpeh
stward; and they smote them, until they left them
ne remaining. And Joshua did unto them as Jehovah
de him: he hocked their horses, and burnt their
ariots with fire.

And Joshua turned back at that time, and took Hazor,
d smote the king thereof with the sword: for Hazor
foretime was the head of all those kingdoms. And
ey smote all the souls that were therein with the edge
the sword, utterly destroying them; there was none
't that breathed: and he burnt Hazor with fire. And
the cities of those kings, and all the kings of them,
d Joshua take, and he smote them with the edge of the
ord, and utterly destroyed them; as Moses the servant
Jehovah commanded. But as for the cities that stood
their mounds, Israel burned none of them, save Hazor
ly; that did Joshua burn. And all the spoil of these
ies, and the cattle, the children of Israel took for a
ey unto themselves; but every man they smote with
e edge of the sword, until they had destroyed them,
ither left they any that breathed. As Jehovah com-
nded Moses his servant, so did Moses command Joshua:
d so did Joshua; he left nothing undone of all that
hovah commanded Moses.

So Joshua took all that land, the hill-country, and all
e South, and all the land of Goshen, and the lowland,
d the Arabah, and the hill-country of Israel, and the

lowland of the same: from mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon [1] under mount Hermon: and all their kings he took, and smote them, and put them to death. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: they took all in battle. For it was of Jehovah to harden their hearts, to come against Israel in battle, that he might utterly destroy them, that they might have no favor, but that he might destroy them, as Jehovah commanded Moses.

And Joshua came at that time, and cut off the Anakim from the hill-country, from Hebron, from Debir, from Anab, and from all the hill-country of Judah, and from all the hill-country of Israel: Joshua utterly destroyed them with their cities. There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, did some remain. So Joshua took the whole land, according to all that Jehovah had spoken unto Moses, and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land had rest from war.

## XLIII

## THE REWARD OF CALEB

(Joshua xiv: 6–15)

Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, "Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old was

1. From Mount Halak to Baal-gad was a distance of about 250 miles.

I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. And Moses sware on that day, saying, 'Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God.' And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israël walked in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in. Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake."

And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel. Now the name of Hebron beforetime was Kiriath-arba; which Arba was the greatest man among the Anakim. And the land had rest from war.

## XLIV

## JOSHUA'S FAREWELL AND DEATH

(Joshua xxiii: 1–xxiv: 30)

And it came to pass after many days,[1] when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, "I am old and well stricken in years: and ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you. Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even unto the great sea[2] toward the going down of the sun. And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you: neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor

1. During this interval the land of Canaan had been distributed by Joshua and the other leaders among the tribes. The tribe of Levi received no territory, its members constituting the priesthood. (See *Joshua* xviii:7.) The descendants of Joseph had become two tribes, as had been predicted by Jacob, and each of these had been given territory. They were known as Manasseh and Ephraim from the two sons of Joseph. (For the names of the other tribes see "connecting link" on page 60.)

2. The Mediterranean.

bow down yourselves unto them; but cleave unto Jehovah your God, as ye have done unto this day. For Jehovah hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you. Take good heed therefore unto yourselves, that ye love Jehovah your God. Else if ye do at all go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you; know for a certainty that Jehovah your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you.

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof. And it shall come to pass, that as all the good things are come upon you of which Jehovah your God spake unto you, so will Jehovah bring upon you all the evil things, until he have destroyed you from off this good land which Jehovah your God hath given you. When ye transgress the covenant of Jehovah your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then will the anger of Jehovah be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."

And Joshua gathered all the tribes of Israel to She-

chem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, "Thus saith Jehovah, the God of Israel, 'Your fathers dwelt of old time beyond the River,[1] even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; and Jacob and his children went down into Egypt. And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea. And when they cried out unto Jehovah, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt: and ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel: and he sent and called Balaam the son of Beor to curse you: but I would not hearken unto Balaam; therefore he[2] blessed you still: so I delivered you out of his hand. And ye went over the Jordan, and came unto Jericho: and the men of Jericho fought

1. The Euphrates.
2. Balaam.

against you, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand. And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow. And I gave you a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat.'

"Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah."

And the people answered and said, "Far be it from us that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God."

And Joshua said unto the people, "Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good." And the people said unto Joshua, "Nay;

but we will serve Jehovah." And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him." And they said, "We are witnesses." "Now therefore put away," said he, "the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel." And the people said unto Joshua, "Jehovah our God will we serve, and unto his voice will we hearken." So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah. And Joshua said unto all the people, "Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us: it shall be therefore a witness against you, lest ye deny your God." So Joshua sent the people away, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in the hill-country of Ephraim, on the north of the mountain of Gaash.

[The new generation that sprang up after Joshua's death rejected Jehovah and began to worship the heathen gods of the neighboring peoples. In his anger Jehovah for a time permitted the Israelites to fall into the hands of their enemies, but finally, in answer to their prayers for forgiveness, he promised to raise up among them wise judges. Among the first of these was the prophetess Deborah, a woman of great courage and with extraordinary powers of leadership.]

## XLV

## DEBORAH THE PROPHETESS

(Judges iv: 4–24)

Now Deborah,[1] a prophetess, the wife of Lappidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, "Hath not Jehovah, the God of Israel, commanded, saying, 'Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's[2] army, with his chariots and his multitude; and I will deliver him into thy hand.'" And Barak said unto her, "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go." And she said, "I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman." And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite[3] had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh.

1. "Bee."
2. King of Hazor.
3. The Kenites were a nomadic Midianitish people who originally dwelt in the Sinaitic peninsula. They were probably absorbed in the Israelites.

And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles,[1] unto the river Kishon. And Deborah said unto Barak, "Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee?" So Barak went down from mount Tabor, and ten thousand men after him. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, "Turn in, my lord, turn in to me; fear not." And he turned in unto her into the tent, and she covered him with a rug. And he said unto her, "Give me, I pray thee, a little water to drink; for I am thirsty." And she opened a bottle of milk, and gave him drink, and covered him. And he said unto her, "Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, 'Is there any man here?' that thou shalt say, 'No.'" Then Jael, Heber's wife took a tent-pin, and took a hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep

1. The Israelites called all people who did not worship their God (Jehovah) Gentiles, the meaning of which is "nations."

sleep; so he swooned and died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, "Come, and I will show thee the man whom thou seekest." And he came unto her; and, behold, Sisera lay dead, and the tent-pin was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

## XLVI

## THE SONG OF DEBORAH

(Judges v: 1–31)

Then sang Deborah and Barak the son of Abinoam on that day, saying,

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto Jehovah;
I will sing praise unto Jehovah, the God of Israel.
Jehovah, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains quaked at the presence of Jehovah,
Even yon Sinai at the presence of Jehovah, the God of Israel.
In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travellers walked through byways.
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,

That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye Jehovah.
Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of Jehovah,
Even the righteous acts of his rule in Israel.
Then the people of Jehovah went down to the gates.
Awake, awake, Deborah;
Awake, awake, utter a song:
Arise, Barak, and lead away thy captives, thou son of Abinoam.
Then came down a remnant of the nobles and the people;
Jehovah came down for me against the mighty.
Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why sattest thou among the sheepfolds,
To hear the pipings for the flocks?
At the watercourses of Reuben

There were great searchings of heart.
Gilead abode beyond the Jordan:
And Dan, why did he remain in ships?
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.
The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
From heaven fought the stars,
From their courses they fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
Then did the horsehoofs stamp
By reason of the prancings, the prancings of their strong ones.
Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty.
Blessed above women shall Jael be,
The wife of Heber the Kenite;
Blessed shall she be above women in the tent.
He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the tent-pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head;
Yea, she pierced and struck through his temples.

At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.
Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,
Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks of the spoil?
So let all thine enemies perish, O Jehovah:
But let them that love him be as the sun when he goeth forth in his might."

And the land had rest forty years.

## XLVII

## THE STORY OF GIDEON

(Judges vi: vii: 25)

And the children of Israel did that which was evil in the sight of Jehovah: and Jehovah delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of Midian the children of Israel made them the dens which are in the mountains, and the caves, and the strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, they came up against them; and they encamped against

hem, and destroyed the increase of the earth, till thou ome unto Gaza, and left no sustenance in Israel, neither heep, nor ox, nor ass. For they came up with their attle and their tents; they came in as locusts for multi- ude; both they and their camels were without number: nd they came into the land to destroy it. And Israel as brought very low because of Midian; and the chil- ren of Israel cried unto Jehovah.

And it came to pass, when the children of Israel cried nto Jehovah because of Midian, that Jehovah sent a rophet unto the children of Israel: and he said unto hem, "Thus saith Jehovah, the God of Israel, 'I brought ou up from Egypt, and brought you forth out of the ouse of bondage; and I delivered you out of the hand f the Egyptians, and out of the hand of all that op- ressed you, and drove them out from before you, and ave you their land; and I said unto you, "I am ehovah your God; ye shall not fear the gods of the morites, in whose land ye dwell. But ye have not earkened unto my voice."'"

And the angel of Jehovah came, and sat under the oak hich was in Ophrah, that pertained unto Joash the biezrite: and his son Gideon[1] was beating out wheat in he winepress, to hide it from the Midianites. And the ngel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor." And ide n said unto him, "Oh, my lord, if Jehovah is with , why then is all this befallen us? and where are all his ondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt?' but now ehovah hath cast us off, and delivered us into the hand Midian." And Jehovah looked upon him, and said, Go in this thy might, and save Israel from the hand of

1. "One who cuts down."

Midian: have not I sent thee?" And he said unto him, "Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house." And Jehovah said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man." And he said unto him, "If now I have found favor in thy sight, then show me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and lay it before thee." And he said, "I will tarry until thou come again."

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah[1] of meal: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so. Then the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes; and the angel of Jehovah departed out of his sight. And Gideon saw that he was the angel of Jehovah; and Gideon said, "Alas, O Lord Jehovah! forasmuch as I have seen the angel of Jehovah face to face." And Jehovah said unto him, "Peace be unto thee; fear not: thou shalt not die." Then Gideon built an altar there unto Jehovah, and called it Jehovah-shalom:[2] unto this day it is yet in Ophrah of the Abiezrites.

And it came to pass the same night, that Jehovah said unto him, "Take thy father's bullock, even the second bullock seven years old, and throw down the altar of Baal

1. A little more than a bushel.
2. "Jehovah is peace."

that thy father hath, and cut down the Asherah[1] that is by it; and build an altar unto Jehovah thy God upon the top of this stronghold, in the orderly manner, and take the second bullock, and offer a burnt-offering with the wood of the Asherah which thou shalt cut down." Then Gideon took ten men of his servants, and did as Jehovah had spoken unto him: and it came to pass, because he feared his father's household and the men of the city, so that he could not do it by day, that he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, "Who hath done this thing?" And when they inquired and asked, they said, "Gideon the son of Joash hath done this thing." Then the men of the city said unto Joash, "Bring out thy son, that he may die, because he hath broken down the altar of Baal, and because he hath cut down the Asherah that was by it." And Joash said unto all that stood against him, "Will ye contend for Baal? or will ye save him? he that will contend for him, let him be put to death whilst it is yet morning: if he be a god, let him contend for himself, because one hath broken down his altar." Therefore on that day he called him Jerubbaal, saying, "Let Baal contend against him, because he hath broken down his altar."

Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. But the Spirit of Jehovah came upon Gideon; and he

1. A wooden image of the goddess Ashtoreth standing by the side of the altar of Baal. Ashtoreth, or Asherah, was an ancient Canaanitish deity identified with the Greek goddess Astarte.

blew a trumpet; and Abiezer was gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, "If thou wilt save Israel by my hand, as thou hast spoken, behold. I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken." And it was so; for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water. And Gideon said unto God, "Let not thine anger be kindled against me, and I will speak but this once: let me make trial, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

And Jehovah said unto Gideon, "The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.' Now therefore proclaim in the ears of the people, saying, 'Whosoever is fearful and trembling, let him return and depart from mount Gilead.'" And there returned of the people twenty and two thousand; and there remained ten thousand.

And Jehovah said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom

I say unto thee, 'This shall go with thee,' the same shall go with thee; and of whomsoever I say unto thee, 'This shall not go with thee,' the same shall not go." So he brought down the people unto the water: and Jehovah said unto Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. And Jehovah said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place." So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

And it came to pass the same night, that Jehovah said unto him, "Arise, get thee down into the camp; for I have delivered it into thy hand. But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what they say; and afterward shall thy hands be strengthened to go down into the camp." Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea-shore for multitude. And when Gideon was come, behold, there was a man telling a dream unto his fellow; and he said, "Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it so that it

fell, and turned it upside down, so that the tent lay flat." And his fellow answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host."

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, "Arise; for Jehovah hath delivered into your hand the host of Midian." And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said unto them, "Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, 'For Jehovah and for Gideon.'"

So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, "The sword of Jehovah and of Gideon." And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled as far as Bethshittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. And the men of Israel were gathered

gether out of Naphtali, and out of Asher, and out of
l Manasseh, and pursued after Midian.

And Gideon sent messengers throughout all the hill-
ountry of Ephraim, saying, "Come down against Mid-
n, and take before them the waters, as far as Beth-
arah, even the Jordan." So all the men of Ephraim
ere gathered together, and took the waters as far as
eth-barah, even the Jordan. And they took the two
rinces of Midian, Oreb and Zeeb; and they slew Oreb
the rock of Oreb, and Zeeb they slew at the winepress
Zeeb, and pursued Midian: and they brought the heads
Oreb and Zeeb to Gideon beyond the Jordan.

## XLVIII

## OTHAM'S FABLE OF THE TREES SEEKING A KING

(Judges viii: 32–ix: 21)

And Gideon the son of Joash died in a good old age,[1]
nd was buried in the sepulcher of Joash his father, in
phrah of the Abiezrites.

And it came to pass, as soon as Gideon was dead, that
he children of Israel turned again, and played the harlot
fter the Baalim, and made Baal-berith their god. And
he children of Israel remembered not Jehovah their God,
ho had delivered them out of the hand of all their ene-
ies on every side; neither showed they kindness to the
ouse of Jerubbaal, who is Gideon, according to all the
oodness which he had showed unto Israel.

And Abimelech the son of Jerubbaal went to Shechem
nto his mother's brethren, and spake with them, and with
l the family of the house of his mother's father, saying,

1. Gideon judged Israel for forty years. His rule was eminently
ccessful and he repressed Baal-worship vigorously.

"Speak, I pray you, in the ears of all the men of Shechem, 'Whether is better for you, that all the sons of Jerubbaal, who are threescore and ten persons, rule over you, or that one rule over you?' remember also that I am your bone and your flesh." And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, "He is our brother." And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light fellows, who followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: but Jotham the youngest son of Jerubbaal was left; for he hid himself. And all the men of Shechem assembled themselves together, and all the house of Millo, and went and made Abimelech king, by the oak of the pillar that was in Shechem.

And when they told it to Jotham, he went and stood on the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, "Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them: and they said unto the olive-tree, 'Reign thou over us.' But the olive-tree said unto them, 'Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees?' And the trees said to the fig-tree, 'Come thou, and reign over us.' But the fig-tree said unto them, 'Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees?' And the trees said unto the vine, 'Come thou, and reign over us.' And the vine said unto them, 'Should I leave my new wine, which cheereth God and man, and go to wave to and fro over the trees?' Then said all the trees

nto the bramble, 'Come thou, and reign over us.' And e bramble said unto the trees, 'If in truth ye anoint me ng over you, then come and take refuge in my shade; id if not, let fire come out of the bramble, and devour e cedars of Lebanon.' Now therefore, if ye have dealt uly and uprightly, in that ye have made Abimelech ng, and if ye have dealt well with Jerubbaal and his use, and have done unto him according to the deserving his hands (for my father fought for you, and adven- red his life, and delivered you out of the hand of idian: and ye are risen up against my father's house is day, and have slain his sons, threescore and ten per- ns, upon one stone, and have made Abimelech, the son his maid-servant, king over the men of Shechem, cause he is your brother); if ye then have dealt truly d uprightly with Jerubbaal and with his house this y, then rejoice ye in Abimelech, and let him also joice in you: but if not, let fire come out from Abime- ch, and devour the men of Shechem, and the house of illo; and let fire come out from the men of Shechem, d from the house of Millo, and devour Abimelech." nd Jotham ran away, and fled, and went to Beer, and elt there, for fear of Abimelech his brother.

[After judging Israel for three years, Abimelech was slain in battle. His successors were Tola and Jair, who ruled Israel well for twenty-three and twenty-two years, respectively. After the death of Jair the Israelites once more began to worship false gods. Because of this, Jehovah permitted them to be overcome by their enemies who oppressed them for eighteen years. In their despair the Israelites prayed to Jehovah for aid. He promised to help them on the condition that they would renounce the false gods they had been worshipping. As on former occasions, the man needed as a deliverer appeared.]

## XLIX

## JEPHTHAH'S DAUGHTER

(Judges xi: 1–3; 29–40)

Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and when his wife's sons grew up, they drove out Jephthah, and said unto him, "Thou shalt not inherit in our father's house; for thou art the son of another woman." Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain fellows to Jephthah, and they went out with him.

Then the Spirit of Jehovah came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto Jehovah, and said, "If thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's, and I will offer it up for a burnt-offering." So Jephthah passed over unto the children of Ammon to fight against them; and Jehovah delivered them into his hand. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-cheramim,[1] with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpah unto his house: and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; besides her

1. "Meadow of vineyards."

had neither son nor daughter. And it came to pass, ien he saw her, that he rent his clothes, and said, "Alas, ' daughter! thou hast brought me very low, and thou t one of them that trouble me; for I have opened my outh unto Jehovah, and I cannot go back." And she id unto him, "My father, thou hast opened thy mouth to Jehovah; do unto me according to that which hath oceeded out of thy mouth, forasmuch as Jehovah hath ken vengeance for thee on thine enemies, even on the ildren of Ammon." And she said unto her father, Let this thing be done for me: let me alone two months, at I may depart and go down upon the mountains, and wail my virginity, I and my companions." And he d, "Go." And he sent her away for two months; and e departed, she and her companions, and bewailed her ginity upon the mountains. And it came to pass at e end of two months, that she returned unto her father, o did with her according to his vow which he had wed. And it was a custom in Israel, that the daughters Israel went yearly to celebrate[1] the daughter of phthah the Gileadite four days in a year.

[After Jephthah had won a number of battles for the Israelites he became a judge, which office he retained until his death. During the twenty-five years following the rule of Jephthah the Israelites worshipped Jehovah and were at peace with the neighboring heathen tribes. At length, however, they again lapsed into idolatry. As a punishment, Jehovah inflicted upon them the rule of the Philistines for forty years. Again they prayed to Jehovah in their distress and he once more promised them a deliverer. In the course of time Samson was born to Manoah and his wife, who were of the family of the Danites.]

[1] Commemorate.

## L

## THE EXPLOITS OF SAMSON

(Judges xiii: 24–xvi: 31)

And the woman bare a son, and called his name Samson: and the child grew, and Jehovah blessed him. And the Spirit of Jehovah began to move him in Mahaneh-dan, between Zorah and Eshtaol.

And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up, and told his father and his mother, and said, "I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to wife." Then his father and his mother said unto him, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" And Samson said unto his father, "Get her for me; for she pleaseth me well." But his father and his mother knew not that it was of Jehovah; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Israel. Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a while he returned to take her: and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went; and he

came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion.

And his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, "Let me now put forth a riddle unto you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment; but if ye cannot declare it unto me, then shall ye give me thirty linen garments and thirty changes of raiment." And they said unto him, "Put forth thy riddle, that we may hear it." And he said unto them,

"Out of the eater came forth food,
And out of the strong came forth sweetness."

And they could not in three days declare the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to impoverish us? is it not so?" And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it to me." And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell thee?" And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed him sore: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter

than honey? and what is stronger than a lion?" And he said unto them,

"If ye had not plowed with my heifer,
Ye had not found out my riddle."

And the Spirit of Jehovah came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their spoil,[1] and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, "I will go in to my wife into the chamber." But her father would not suffer him to go in. And her father said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her." And Samson said unto them, "This time shall I be blameless in regard of the Philistines, when I do them a mischief." And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the oliveyards. Then the Philistines said, "Who hath done this?" And they said, "Samson, the son-in-law of the Timnite, because he hath taken his wife, and given her to his companion." And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, "If ye do after this manner, surely I will be

1. Apparel.

avenged of you and after that I will cease." And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock of Etam.

Then the Philistines went up, and encamped in Judah, and spread themselves in Lehi. And the men of Judah said, "Why are ye come up against us?" And they said, "To bind Samson are we come up, to do to him as he hath done to us." Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us?" And he said unto them, "As they did unto me, so have I done unto them." And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves." And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." And they bound him with two new ropes, and brought him up from the rock.

When he came unto Lehi, the Philistines shouted as they met him: and the Spirit of Jehovah came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,

"With the jawbone of an ass, heaps upon heaps,
With the jawbone of an ass have I smitten a thousand men."

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand; and that place was called Ramath-lehi. And he was

sore athirst, and called on Jehovah, and said, "Thou hast given this great deliverance by the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised." But God clave the hollow place that is in Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore the name thereof was called En-hakkore,[1] which is in Lehi, unto this day. And he judged Israel in the days of the Philistines twenty years.

And Samson went to Gaza, and saw there a harlot, and went in unto her. And it was told the Gazites, saying, "Samson is come hither." And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "Let be till morning light, then we will kill him." And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver."[2] And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." And Samson said unto her, "If they bind me with seven green withes[3] that

1. "The spring of him that called."
2. A piece of silver was worth about fifty-six cents.
3. New bowstrings.

were never dried, then shall I become weak, and be as another man." Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now she had liers-in-wait abiding in the inner chamber. And she said unto him, "The Philistines are upon thee, Samson." And he brake the withes, as a string of tow is broken when it toucheth the fire. So his strength[1] was not known.

And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound." And he said unto her, "If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man." So Delilah took new ropes, and bound him therewith, and said unto him, "The Philistines are upon thee, Samson." And the liers-in-wait were abiding in the inner chamber. And he brake them off from his arms like a thread.

And Delilah said unto Samson, "Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound." And he said unto her, "If thou weavest the seven locks of my head with the web."[2] And she fastened it with the pin, and said unto him, "The Philistines are upon thee, Samson." And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And she said unto him, "How canst thou say, 'I love thee,' when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth." And it came to pass, when she pressed him daily with her words, and urged him, that

1. The secret of his strength.

2. Delilah, using Samson's hair as the crosswise threads, wove it into the warp standing in the loom and then beat the whole tight with a wooden pin.

his soul was vexed unto death. And he told her all his heart, and said unto her, "There hath not come a razor upon my head; for I have been a Nazirite[1] unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath told me all his heart." Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees; and she called for a man and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, "The Philistines are upon thee, Samson," And he awoke out of his sleep, and said, "I will go out as at other times, and shake myself free." But he knew not that Jehovah was departed from him. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house. Howbeit the hair of his head began to grow again after he was shaven.

And the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon,[2] their god, and to rejoice; for they said, "Our god hath delivered Samson our enemy into our hand." And when the people saw him, they praised their god; for they said, "Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us." And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport."

1. A religious devotee (see *Numbers* vi) prohibited from using wine, from cutting the hair, and from touching a dead body. The vow could be taken for life or for a limited time.

2. The chief god of the Philistines.

And they called for Samson out of the prison-house; and he made sport before them. And they set him between the pillars: and Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto Jehovah, and said, "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

## LI

## RUTH THE MOABITESS

(Ruth i-iv: 18)

And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the

name of his wife Naomi,[1] and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah,[2] and the name of the other Ruth:[3] and they dwelt there about ten years. And Mahlon and Chilion died both of them; and the woman was left[4] of her two children and of her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, "Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband." Then she kissed them, and they lifted up their voice, and wept. And they said unto her, "Nay, but we will return with thee unto thy people." And Naomi said, "Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, 'I have hope,' if I should even have a husband tonight, and should also bear sons; would ye therefore tarry till they were grown? would ye therefore stay

1. "Pleasant."
2. "Hind."
3. "Friendship."
4. Bereft.

from having husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me." And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, "Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law." And Ruth said, "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me,[1] and more also, if aught but death part thee and me." And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, "Is this Naomi?" And she said unto them, "Call me not Naomi, call me Mara;[2] for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?" So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi,

1. Slay me; the words "do so to me," etc. form a part of the formula of an Hebrew oath.
2. "Bitter."

"Let me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor." And she said unto her, "Go, my daughter." And she went, and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech. And, behold, Boaz came from Beth-lehem, and said unto the reapers, "Jehovah be with you." And they answered him, "Jehovah bless thee." Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?" And the servant that was set over the reapers answered and said, "It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, 'Let me glean, I pray you, and gather after the reapers among the sheaves.' So she came, and hath continued even from the morning until now, save that she tarried a little in the house."

Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found favor in thy sight, that thou shouldest take knowledge of me, seeing I am a foreigner?" And Boaz answered and said unto her, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. Jehovah recompense thy

work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge." Then she said, "Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thy handmaid, though I be not as one of thy handmaidens."

And at meal-time Boaz said unto her, "Come hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and they reached her parched grain, and she did eat, and was sufficed, and left thereof. And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth and gave to her that which she had left after she was sufficed. And her mother-in-law said unto her, "Where hast thou gleaned today? and where hast thou wrought? blessed be he that did take knowledge of thee." And she showed her mother-in-law with whom she had wrought, and said, "The man's name with whom I wrought today is Boaz." And Naomi said unto her daughter-in-law, "Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead." And Naomi said unto her, "The man is nigh of kin unto us, one of our near kinsmen." And Ruth the Moabitess said, "Yea, he said unto me, 'Thou shalt keep fast by my young men, until they have ended all my harvest.'" And Naomi said unto Ruth her daughter-in-law, "It is good, my daughter, that thou go out

with his maidens, and that they meet thee not in any other field." So she kept fast by the maidens of Boaz, to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do." And she said unto her, "All that thou sayest I will do."

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, "Who art thou?" And she answered, "I am Ruth thy handmaid: spread therefore thy skirt over thy handmaid; for thou art a near kinsman." And he said, "Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest; for all the city of my people doth know that thou art a worthy woman. And now it is

true that I am a near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman,[1] well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could discern another. For he said, "Let it not be known that the woman came to the threshing-floor." And he said, "Bring the mantle that is upon thee, and hold it;" and she held it; and he measured six measures[2] of barley, and laid it on her: and he went into the city. And when she came to her mother-in-law, she said, "Who art thou, my daughter?" And she told her all that the man had done to her. And she said, "These six measures of barley gave he me; for he said, 'Go not empty unto thy mother-in-law.'" Then said she, "Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day."

Now Boaz went up to the gate, and sat him down there: and, behold, the near kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one! turn aside, sit down here." And he turned aside, and sat down. And he took ten men of the elders of the city, and said, "Sit ye down here." And they sat down. And he said unto the near kinsman, "Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's: and I thought

1. It was written in the Mosaic law that if a man died childless it was the duty of one of his brothers or of the nearest kinsman to marry the widow in order that the name of the dead man might not become extinct. (See *Deut.* xxv, 5 and 6.)

2. A measure was about one-tenth of a bushel.

to disclose it unto thee, saying, 'Buy it before them that sit here, and before the elders of my people.' If thou wilt redeem it,[1] redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee; and I am after thee." And he said, "I will redeem it." Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." And the near kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance: take thou my right of redemption on thee; for I cannot redeem it."

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbor; and this was the manner of attestation in Israel. So the near kinsman said unto Boaz, "Buy it for thyself." And he drew off his shoe. And Boaz said unto the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." And all the people that were in the gate, and the elders, said, "We are witnesses. Jehovah make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily[2] in Ephrathah,[3] and be famous in Beth-

1. Buy it.
2. Get thee wealth.
3. Another name for Bethlehem.

lehem: and let thy house be like the house of Perez, whom Tamar bare unto Judah, of the seed which Jehovah shall give thee of this young woman."

So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bare a son. And the women said unto Naomi, "Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him." And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, "There is a son born to Naomi;" and they called his name Obed: he is the father of Jesse, the father of David.

Now these are the generations of Perez: Perez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

[What follows is the story of an Ephraimite, Elkanah, and his wife, Hannah, who had no children. Hannah prayed earnestly for a son, whom she promised to devote to the service of Jehovah. The Lord heard her prayer and in due time Samuel was born and given to Eli, the priest of the temple, to be trained in the service of Jehovah.]

## LII

## THE CALLING OF SAMUEL

(I Samuel iii: 1–21)

And the child Samuel[1] ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark[2] of God was; that Jehovah called Samuel: and he said, "Here am I." And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again." And he went and lay down. And Jehovah called yet again, "Samuel." And Samuel arose and went to Eli, and said, "Here am I; for thou calledst me." And he answered, "I called not, my son; lie down again." Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou calledst me." And Eli perceived that Jehovah had called the child. Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, 'Speak, Jehovah; for thy servant heareth.'" So Samuel went and lay down in his place.

And Jehovah came, and stood, and called as at other times, "Samuel, Samuel." Then Samuel said, "Speak; for thy servant heareth." And Jehovah said to Samuel,

1. "Asked for of God."
2. The ark was the repository of the tables of the law.

COMM. ... ...ol. #9

'Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, "Samuel, my son." And he said, "Here am I." And he said, "What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee." And Samuel told him every whit, and hid nothing from him. And he said, "It is Jehovah: let him do what seemeth him good."

And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba[1] knew that Samuel was established to be a prophet of Jehovah. And Jehovah appeared again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah.

[The people of Israel forgot Jehovah, as they so often had done in the past, and just as before, troubles came upon them. In a battle with the Philistines, in which they were defeated, the ark of the covenant was taken. This was the greatest misfortune that had fallen upon

1. A proverbial expression meaning, throughout the whole land from North to South.

them since they had left Egypt. Eli was crushed by the news that the ark had been captured and died soon after. Samuel thereupon succeeded him as the priest of the temple. After the ark had been for seven months in the hands of the Philistines, a pestilence attacked them. As they feared this came from keeping the ark of the covenant, they returned it to Israel. Samuel then besought his people to repent in order that Jehovah might save them from their enemies. The Israelites returned to the worship of Jehovah, and again there was peace in the land.]

## LIII

## THE ISRAELITES DESIRE A KING

(I Samuel vii: 16–viii: 22)

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel; and he built there an altar unto Jehovah.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his first-born was Joel; and the name of his second, Abijah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah; and they said unto him, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." But the thing displeased Samuel, when they said, "Give us a king to judge us." And Samuel prayed unto Jehovah. And Jehovah said unto Samuel,

"Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit thou shalt protest solemnly unto them, and shalt show them the manner of the king that shall reign over them."

And Samuel told all the words of Jehovah unto the people that asked of him a king. And he said, "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day."

But the people refused to hearken unto the voice of Samuel; and they said, "Nay; but we will have a king

over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles." And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah. And Jehovah said to Samuel, "Hearken unto their voice, and make them a king." And Samuel said unto the men of Israel, "Go ye every man unto his city."

## LIV

## THE ANOINTING OF SAUL

(I Samuel ix: 1–x: 27)

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor. And he had a son, whose name was Saul,[1] a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, "Take now one of the servants with thee, and arise, go seek the asses." And he passed through the hill-country of Ephraim, and passed through the land of Shalishah, but they found them not: then they passed through the land of Shaalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

When they were come to the land of Zuph, Saul said to his servant that was with him, "Come, and let us return, lest my father leave off caring for the asses, and be anxious for us." And he said unto him, "Behold

1. "Asked for."

now, there is in this city a man of God, and he is a man that is held in honor; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell us concerning our journey whereon we go." Then said Saul to his servant, "But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" And the servant answered Saul again, and said, "Behold, I have in my hand the fourth part of a shekel of silver:[1] that will I give to the man of God, to tell us our way." (Beforetime in Israel, when a man went to inquire of God, thus he said, "Come, and let us go to the seer;" for he that is now called a Prophet was beforetime called a Seer). Then said Saul to his servant, "Well said; come, let us go." So they went unto the city where the man of God was.

As they went up the ascent to the city, they found young maidens going out to draw water, and said unto them, "Is the seer here?" And they answered them, and said, "He is; behold, he is before thee: make haste now, for he is come today into the city; for the people have a sacrifice today in the high place.[2] As soon as ye are come into the city, ye shall straightway find him, before he goeth up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that are bidden. Now therefore get you up; for at this time ye shall find him." And they went up to the city; and as they came within the city, behold, Samuel came out toward them, to go up to the high place.

Now Jehovah had revealed unto Samuel a day before

1. About fifteen cents.
2. An altar upon a hill or elevation for the worship of Jehovah. Later these high places became the scenes of idol-worship.

Saul came, saying, "Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me." And when Samuel saw Saul, Jehovah said unto him, "Behold, the man of whom I spake to thee! this same shall have authority over my people." Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is." And Samuel answered Saul, and said, "I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thy heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?" And Saul answered and said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?"

And Samuel took Saul and his servant, and brought them into the guest-chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons. And Samuel said unto the cook, "Bring the portion which I gave thee, of which I said unto thee, 'Set it by thee.'" And the cook took up the thigh, and that which was upon it, and set it before Saul. And Samuel said, "Behold, that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee, for I said, 'I have invited the people.'" So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, he communed with Saul upon the housetop.[1] And they arose early: and it came to pass about the spring of the day,[2] that Samuel called to Saul on the housetop, saying, "Up, that I may send thee away." And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul, "Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God."

Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, "Is it not that Jehovah hath anointed thee to be prince over his inheritance? When thou art departed from me today, then thou shalt find two men by Rachel's sepulcher, in the border of Benjamin at Zelzah; and they will say unto thee, 'The asses which thou wentest to seek are found; and, lo, thy father hath left off caring for the asses, and is anxious for you, saying, "What shall I do for my son?"' Then shalt thou go on forward from thence, and thou shalt come to the oak of Tabor; and there shall meet thee there three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle[3] of wine: and they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hand. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a

1. In Oriental countries the housetop is used as a sleeping or living place.
2. Daybreak.
3. Skin.

psaltery,[1] and a timbrel, and a pipe, and a harp, before them; and they will be prophesying: and the Spirit of Jehovah will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion shall serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come unto thee, and show thee what thou shalt do."

And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a band of prophets met him; and the Spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another, "What is this that is come unto the son of Kish? Is Saul also among the prophets?" And one of the same place answered and said, "And who is their father?" Therefore it became a proverb, "Is Saul also among the prophets?" And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, "Whither went ye?" And he said, "To seek the asses: and when we saw that they were not found, we came to Samuel." And Saul's uncle said, "Tell me, I pray thee, what Samuel said unto you." And Saul said unto his uncle, "He told us plainly that the asses were found." But concerning the matter of the kingdom, whereof Samuel spake, he told him not.

1. A musical instrument similar to a zither.

And Samuel called the people together unto Jehovah to Mizpah; and he said unto the children of Israel, "Thus saith Jehovah, the God of Israel, 'I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, "Nay, but set a king over us."' Now therefore present yourselves before Jehovah by your tribes, and by your thousands." So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken. And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul the son of Kish was taken: but when they sought him, he could not be found. Therefore they asked of Jehovah further, "Is there yet a man to come hither?" And Jehovah answered, "Behold, he hath hid himself among the baggage." And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, "See ye him whom Jehovah hath chosen, that there is none like him among all the people?" And all the people shouted, and said, "Long live the king!"

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house. And Saul also went to his house to Gibeah; and there went with him the host, whose hearts God had touched. But certain worthless fellows said, "How shall this man save us?" And they despised him, and brought him no present. But he held his peace.

## LV

## JONATHAN AND HIS ARMORBEARER

(I Samuel xiv: 1–23)

Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, "Come, and let us go over to the Philistines' garrison,[1] that is on yonder side." But he told not his father. And Saul abode in the uttermost part of Gibeah under the pomegranate-tree which is in Migron: and the people that were with him were about six hundred men; and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod.[2] And the people knew not that Jonathan was gone. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba.

And Jonathan said to the young man that bare his armor, "Come, and let us go over unto the garrison of these uncircumcised: it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few." And his armorbearer said unto him, "Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart." Then said Jonathan, "Behold, we will pass over unto the men, and we will disclose ourselves unto them. If they say thus unto us,

1. The seemingly interminable conflict with the Philistines was renewed immediately after Saul was made king.

2. A distinctive garment worn by priests.

'Tarry until we come to you;' then we will stand still in our place, and will not go up unto them. But if they say thus, 'Come up unto us;' then we will go up; for Jehovah hath delivered them into our hand: and this shall be the sign unto us." And both of them disclosed themselves unto the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves." And the men of the garrison answered Jonathan and his armorbearer, and said, "Come up to us, and we will show you a thing." And Jonathan said unto his armorbearer, "Come up after me; for Jehovah hath delivered them into the hand of Israel." And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew them after him. And that first slaughter, which Jonathan and his armorbearer made, was about twenty men, within as it were half a furrow's length in an acre of land. And there was a trembling in the camp, in the field, and among all the people; the garrison, and the spoilers, they also trembled; and the earth quaked: so there was an exceeding great trembling.

And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went hither and thither. Then said Saul unto the people that were with him, "Number now and see who is gone from us." And when they had numbered, behold, Jonathan and his armorbearer were not there. And Saul said unto Ahijah, "Bring hither the ark of God." For the ark of God was there at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the tumult that was in the camp of the Philistines went on and increased: and Saul said unto the priest, "Withdraw thy hand." And Saul and

all the people that were with him were gathered together, and came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Now the Hebrews that were with the Philistines as beforetime, and that went up with them into the camp, from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel that had hid themselves in the hill-country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So Jehovah saved Israel that day: and the battle passed over by Beth-aven.

## LVI

## SAUL'S SIN OF DISOBEDIENCE AND ITS RESULTS

(I Samuel xv: 1–35)

And Samuel said unto Saul, "Jehovah sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of Jehovah. Thus saith Jehovah of hosts, 'I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'"

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to the city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, "Go, depart, get you down from among

the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites. And Saul smote the Amalekites, from Havilah as thou goest to Shur, that is before Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.

Then came the word of Jehovah unto Samuel, saying, "It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments." And Samuel was wroth; and he cried unto Jehovah all night. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, "Saul came to Carmel, and, behold, he set him up a monument, and turned, and passed on, and went down to Gilgal." And Samuel came to Saul; and Saul said unto him, "Blessed be thou of Jehovah: I have performed the commandment of Jehovah." And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And Saul said, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed." Then Samuel said unto Saul, "Stay, and I will tell thee what Jehovah hath said to me this night." And he said unto him, "Say on."

And Samuel said, "Though thou wast little in thine own sight, wast thou not made the head of the tribes

of Israel? And Jehovah anointed thee king over Israel; and Jehovah sent thee on a journey, and said, 'Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.' Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?" And Saul said unto Samuel, "Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal." And Samuel said, "Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim.[1] Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king."

And Saul said unto Samuel, "I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah." And Samuel said unto Saul, "I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel." And as Samuel turned about to go away, Saul laid hold upon the skirt of his robe, and it rent. And Samuel said unto him, "Jehovah hath rent the kingdom of Israel from

1. A small household image reverenced by the Hebrews somewhat as the Penates were by the pagans. The plural form only is used in the Bible even though it applies to but one image.

thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the Strength of Israel will not lie nor repent;[1] for he is not a man, that he should repent." Then he said, "I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah thy God." So Samuel turned again after Saul; and Saul worshipped Jehovah.

Then said Samuel, "Bring ye hither to me Agag the king of the Amalekites." And Agag came unto him cheerfully. And Agag said, "Surely the bitterness of death is past." And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed Agag in pieces before Jehovah in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death; for Samuel mourned for Saul: and Jehovah repented that he had made Saul king over Israel.

## LVII

## THE ANOINTING OF DAVID, WHO BECOMES SAUL'S ARMORBEARER

(I Samuel xvi: 1–23)

And Jehovah said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go: I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons." And Samuel said, "How

1. The God of Israel will not change his decree.

can I go? if Saul hear it, he will kill me." And Jehovah said, "Take a heifer with thee, and say, 'I am come to sacrifice to Jehovah.' And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee." And Samuel did that which Jehovah spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, "Comest thou peaceably?" And he said, "Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, "Surely Jehovah's anointed is before him." But Jehovah said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither hath Jehovah chosen this." Then Jesse made Shammah to pass by. And he said, "Neither hath Jehovah chosen this." And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, "Jehovah hath not chosen these." And Samuel said unto Jesse, "Are here all thy children?" And he said, "There remaineth yet the youngest, and, behold, he is keeping the sheep." And Samuel said unto Jesse, "Send and fetch him: for we will not sit down till he come hither." And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, "Arise, anoint him: for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jeho-

vah came mightily upon David[1] from that day forward. So Samuel rose up, and went to Ramah.

Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. And Saul's servants said unto him, "Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants that are before thee, to seek out a man who is a skillful player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." And Saul said unto his servants, "Provide me now a man that can play well, and bring him to me." Then answered one of the young men, and said, "Behold, I have seen a son of Jesse the Beth-lehemite, that is skillful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and Jehovah is with him." Wherefore Saul sent messengers unto Jesse, and said, "Send me David thy son, who is with the sheep." And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armor-bearer. And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favor in my sight." And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

1. "Beloved."

## LVIII

## DAVID AND GOLIATH

(I Samuel xvii: 1–58)

Now the Philistines gathered together their armies to battle; and they were gathered together at Socoh, which belongeth to Judah, and encamped between Socoh and Azekah, in Ephesdammim. And Saul and the men of Israel were gathered together, and encamped in the vale of Elah, and set the battle in array against the Philistimes. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.[1] And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass.[2] And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron:[3] and his shield-bearer went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel

1. About ten feet.
2. A little over 150 pounds.
3. About twenty pounds.

his day; give me a man, that we may fight together." And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse: and he had eight sons: and the man was an old man in the days of Saul, stricken in years among men. And the three eldest sons of Jesse had gone after Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. Now David went to and fro from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, "Take now for thy brethren an ephah of this parched grain, and these ten loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge."[1] Now Saul, and they, and all the men of Israel, were in the vale of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the place of the wagons, as the host which was going forth to the fight shouted for the battle. And Israel and the Philistines put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the

1. Bring me some pledge (token) from them to show that they are well.

ranks of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free[1] in Israel." And David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, "Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." And David said, "What have I now done? Is there not a cause?" And he turned away from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." And David said unto Saul, "Thy servant was keeping

1. From taxation.

s father's sheep; and when there came a lion, or a bear, nd took a lamb out of the flock, I went out after him, nd smote him, and delivered it out of his mouth; and hen he arose against me, I caught him by his beard, and note him, and slew him. Thy servant smote both the on and the bear: and this uncircumcised Philistine shall e as one of them, seeing he hath defied the armies of the ving God." And David said, "Jehovah that delivered e out of the paw of the lion, and out of the paw of the ear, he will deliver me out of the hand of this Philistine." nd Saul said unto David, "Go, and Jehovah shall be th thee." And Saul clad David with his apparel, and he ut a helmet of brass upon his head, and he clad him with coat of mail. And David girded his sword upon his pparel, and he assayed to go;[1] for he had not proved it.[2] nd David said unto Saul, "I cannot go with these; for have not proved them." And David put them off him. nd he took his staff in his hand, and chose him five nooth stones out of the brook, and put them in the epherd's bag which he had, even in his wallet; and s sling was in his hand: and he drew near to the hilistine.

And the Philistine came on and drew near unto David; d the man that bare the shield went before him. And nen the Philistine looked about, and saw David, he dis- ined him; for he was but a youth, and ruddy, and thal of a fair countenance. And the Philistine said nto David, "Am I a dog, that thou comest to me with ives?" And the Philistine cursed David by his gods. nd the Philistine said to David, "Come to me, and I ll give thy flesh unto the birds of the heavens, and to e beasts of the field." Then said David to the Philistine,

1. Attempted to walk.
2. Had not before tried to use the sword and armor.

"Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand." And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then David ran, and stood over the Philistine, and took his sword and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to Gai, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they plundered their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philis-

ine, he said unto Abner, the captain of the host, "Abner, whose son is this youth?" And Abner said, "As thy oul liveth, O king, I cannot tell." And the king said, Inquire thou whose son the stripling is." And as David eturned from the slaughter of the Philistine, Abner took im, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, "Whose on art thou, thou young man?" And David answered, I am the son of thy servant, Jesse the Beth-lehemite."

## LIX

## THE FRIENDSHIP OF DAVID AND JONATHAN

(I Samuel xviii: 1–xix: 24)

And it came to pass, when he had made an end of peaking unto Saul, that the soul of Jonathan was knit ith the soul of David, and Jonathan loved him as his wn soul. And Saul took him that day, and would let im go no more to his father's house. Then Jonaan and David made a covenant, because he loved him s his own soul. And Jonathan stripped himself of the obe that was upon him, and gave it to David, and his pparel, even to his sword, and to his bow, and to his irdle. And David went out whithersoever Saul sent him, nd behaved himself wisely: and Saul set him over the en of war, and it was good in the sight of all the people, nd also in the sight of Saul's servants.

And it came to pass as they came, when David returned rom the slaughter of the Philistine, that the women came ut of all the cities of Israel, singing and dancing, to eet king Saul, with timbrels, with joy, and with instruents of music. And the women sang one to another as ney played, and said,

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth, and this saying displeased him; and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" And Saul eyed David from that day and forward.

And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied[1] in the midst of the house: and David played with his hand,[2] as he did day by day. And Saul had his spear in his hand; and Saul cast the spear; for he said, "I will smite David even to the wall." And David avoided out of his presence twice. And Saul was afraid of David, because Jehovah was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and Jehovah was with him. And when Saul saw that he behaved himself very wisely, he stood in awe of him. But all Israel and Judah loved David; for he went out and came in before them.

And Saul said to David, "Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight Jehovah's battles." For Saul said, "Let not my hand be upon him, but let the hand of the Philistines be upon him." And David said unto Saul, "Who am I, and what is my life, or my father's family in Israel, that I should be son-in-law to the king?" But it came to pass at the time when Merab, Saul's daughter should have been given to David, that she was given unto Adriel, the Meholathite to wife. And Michal, Saul's

1. Raved in his temporary insanity.
2. Upon his harp.

daughter, loved David: and they told Saul, and the thing pleased him. And Saul said, "I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him." Wherefore Saul said to David, "Thou shalt this day be my son-in-law a second time."

And Saul commanded his servants, saying, "Commune with David secretly, and say, 'Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.'" And Saul's servants spake those words in the ears of David. And David said, "Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man, and lightly esteemed?" And the servants of Saul told him, saying, "On this manner spake David." And Saul said, "Thus shall ye say to David, 'The king desireth not any dowry, but . . . to be avenged of the king's enemies.'" Now Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law. And the days were not expired; and David arose and went, he and his men, and slew of the Philistines two hundred men. . . . And Saul gave him Michal his daughter to wife. And Saul saw and knew that Jehovah was with David; and Michal, Saul's daughter, loved him. And Saul was yet the more afraid of David; and Saul was David's enemy continually.

Then the princes of the Philistines went forth: and it came to pass, as often as they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.[1]

And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David. And Jonathan told

1. Respected.

David, saying, "Saul my father seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee." And Jonathan spake good of David unto Saul his father, and said unto him, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?" And Saul hearkened unto the voice of Jonathan: and Saul sware, "As Jehovah liveth, he shall not be put to death." And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled before him. And an evil spirit from Jehovah was upon Saul, as he sat in his house with his spear in his hand; and David was playing with his hand. And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled, and escaped that night. And Saul sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, "If thou save not thy life tonight, tomorrow thou wilt be slain." So Michal let David down through the window: and he went, and fled, and escaped. And Michal took the teraphim, and laid it in the bed, and put a pillow of

goats' hair at the head thereof, and covered it with the clothes. And when Saul sent messengers to take David, she said, "He is sick." And Saul sent the messengers to see David, saying, "Bring him up to me in the bed, that I may slay him." And when the messengers came in, behold, the teraphim was in the bed, with the pillow of goats' hair at the head thereof. And Saul said unto Michal, "Why hast thou deceived me thus, and let mine enemy go, so that he is escaped?" And Michal answered Saul, "He said unto me, 'Let me go; why should I kill thee?'"

Now David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, "Behold, David is at Naioth in Ramah." And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. Then went he also to Ramah, and came to the great well that is in Secu: and he asked and said, "Where are Samuel and David?" And one said, "Behold, they are at Naioth in Ramah." And he went thither to Naioth in Ramah: and the Spirit of God came upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night. Wherefore they say, "Is Saul also among the prophets?"

## LX

## THE THREE ARROWS

(I Samuel xx: 1–42)

And David fled from Naioth in Ramah, and came and said before Jonathan, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" And he said unto him, "Far from it; thou shalt not die: behold, my father doeth nothing either great or small, but that he discloseth it unto me: and why should my father hide this thing from me? it is not so." And David sware moreover, and said, "Thy father knoweth well that I have found favor in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved:' but truly as Jehovah liveth, and as thy soul liveth, there is but a step between me and death." Then said Jonathan unto David, "Whatsoever thy soul desireth, I will even do it for thee." And David said unto Jonathan, "Behold, tomorrow is the new moon,[1] and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father miss me at all, then say, 'David earnestly asked leave of me that he might run to Bethlehem his city; for it is the yearly sacrifice there for all the family.' If he say thus, 'It is well;' thy servant shall have peace: but if he be wroth, then know that evil is determined by him. Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee: but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?" And Jonathan said, "Far be it from thee;

1. The first day of the new moon was kept, according to the law, as a festival.

for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee?" Then said David to Jonathan, "Who shall tell me if perchance thy father answer thee roughly?" And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field.

And Jonathan said unto David, "Jehovah, the God of Israel, be witness: when I have sounded my father about this time tomorrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? Jehovah do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and Jehovah be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the lovingkindness of Jehovah, that I die not; but also thou shalt not cut off thy kindness from my house for ever; no, not when Jehovah hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant with the house of David, saying, "And Jehovah will require it at the hand of David's enemies."

And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul. Then Jonathan said unto him, "Tomorrow is the new moon: and thou wilt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad, saying, 'Go, find the arrows.' If I say unto the lad, 'Behold, the

arrows are on this side of thee;' take them, and come; for there is peace to thee and no hurt, as Jehovah liveth. But if I say thus unto the boy, 'Behold, the arrows are beyond thee;' go thy way; for Jehovah hath sent thee away. And as touching the matter which thou and I have spoken of, behold, Jehovah is between thee and me for ever."

So David hid himself in the field; and when the new moon was come, the king sat him down to eat food. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. Nevertheless Saul spake not anything that day: for he thought, "Something hath befallen him, he is not clean; surely he is not clean."[1] And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor today?" And Jonathan answered Saul, "David carnestly asked leave of me to go to Beth-lehem: and he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he is not come unto the king's table."

Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? For as long as the son of Jesse

1. At a religious festival such as this, only those who were ceremonially clean could participate. Saul suspected that David had done something that by the Mosaic law would render him ceremonially unclean. (See *Leviticus* vii, 20, 21.)

liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." And Jonathan answered Saul his father, and said unto him, "Wherefore should he be put to death? what hath he done?" And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, 'Run, find now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his weapons unto his lad, and said unto him, "Go, carry them to the city." And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.[1] And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, 'Jehovah shall be between me and thee, and between my seed and thy seed, forever.'" And he arose and departed: and Jonathan went into the city.

1. Was overcome.

## LXI

## DAVID SPARES SAUL'S LIFE

(I Samuel xxiv: 1–22; xxvi: 2–7)

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, "Behold, David is in the wilderness of En-gedi." Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave: and Saul went in to cover his feet.[1] Now David and his men were abiding in the innermost parts of the cave. And the men of David said unto him, "Behold, the day of which Jehovah said unto thee, 'Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee.'" Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, "Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed, to put forth my hand against him, seeing he is Jehovah's anointed." So David checked his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king." And when Saul looked behind him, David bowed with his face to the earth, and did obeisance. And David said to Saul, "Wherefore hearkenest thou to men's words, saying, 'Behold, David seeketh thy hurt?' Behold, this day thine eyes have seen how that Jehovah had delivered thee today into my hand in the cave: and some bade me kill

1. To sleep.

thee; but mine eye spared thee; and I said, 'I will not put forth my hand against my lord; for he is Jehovah's anointed.' Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee, though thou huntest after my life to take it. Jehovah judge between me and thee, and Jehovah avenge me of thee; but my hand shall not be upon thee. As saith the proverb of the ancients, 'Out of the wicked cometh forth wickedness;' but my hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. Jehovah therefore be judge, and give sentence between me and thee, and see, and plead my cause, and deliver me out of thy hand."

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice, my son David?" And Saul lifted up his voice, and wept. And he said to David, "Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil. And thou hast declared this day how that thou hast dealt well with me, forasmuch as when Jehovah had delivered me up into thy hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore Jehovah reward thee good for that which thou hast done unto me this day. And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. Swear now therefore unto me by Jehovah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house." And David sware unto Saul. And Saul went home; but David and his men gat them up unto the stronghold.

Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul encamped in the hill of Hachilah, which is before the desert, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come of a certainty. And David arose, and came to the place where Saul had encamped; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay within the place of the wagons, and the people were encamped round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, "Who will go down with me to Saul to the camp?" And Abishai said, "I will go down with thee." So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him.

## LXII

## DAVID'S SECOND SPARING OF SAUL'S LIFE AND HIS FLIGHT TO GATH

(I Samuel xxvi: 8–xxvii: 4)

Then said Abishai to David, "God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time." And David said to Abishai, "Destroy him not; for who can put forth his hand against Jehovah's anointed, and be

guiltless?" And David said, "As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. Jehovah forbid that I should put forth my hand against Jehovah's anointed; but now take, I pray thee, the spear that is at his head, and the cruse[1] of water, and let us go." So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; and David cried to the people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?" Then Abner answered and said, "Who art thou that criest to the king?" And David said to Abner, 'Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head."

And Saul knew David's voice, and said, "Is this thy voice, my son David?" And David said, "It is my voice, my lord, O king." And he said, "Wherefore doth my lord pursue after his servant? for what have I done? or what evil is in my hand? Now therefore I pray thee, let my lord the king hear the words of his servant. If it be Jehovah that hath stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before Jehovah; for they have driven me out this

1. Jar.

day that I should not cleave unto the inheritance of Jehovah, saying, 'Go, serve other gods.' Now therefore, let not my blood fall to the earth away from the presence of Jehovah: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

Then said Saul, "I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." And David answered and said, "Behold the spear, O king! let then one of the young men come over and fetch it. And Jehovah will render to every man his righteousness and his faithfulness; forasmuch as Jehovah delivered thee into my hand today, and I would not put forth my hand against Jehovah's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of Jehovah, and let him deliver me out of all tribulation." Then Saul said to David, "Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail." So David went his way, and Saul returned to his place.

And David said in his heart, "I shall now perish one day by the hand of Saul: there is nothing better for me than that I should escape into the land of the Philistines; and Saul will despair of me, to seek me any more in all the borders of Israel: so shall I escape out of his hand." And David arose, and passed over, he and the six hundred men that were with him, unto Achish the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath: and he sought no more again for him.

## LXIII

## SAUL'S VISIT TO THE WITCH OF ENDOR

(I Samuel xxviii:3–25)

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits,[1] and the wizards, out of the land. And the Philistines gathered themselves together, and came and encamped in Shunem; and Saul gathered all Israel together, and they encamped in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart trembled greatly. And when Saul inquired of Jehovah, Jehovah answered him not, neither by dreams, nor by Urim,[2] nor by prophets. Then said Saul unto his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." And his servants said to him, "Behold, there is a woman that hath a familiar spirit at En-dor."

And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night: and he said, "Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee." And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?" And Saul sware to her by Jehovah, saying, "As Jehovah liveth, there shall no punishment happen to thee for this thing." Then said the woman, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel." And when the

1. Persons claiming power to communicate with departed spirits.
2. See note on page 141.

woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, "Why hast thou deceived me? for thou art Saul." And the king said unto her, "Be not afraid: for what seest thou?" And the woman said unto Saul, "I see a god coming up out of the earth." And he said unto her, "What form is he of?" And she said, "An old man cometh up; and he is covered with a robe." And Saul perceived that it was Samuel, and he bowed with his face to the ground, and did obeisance.

And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?" And Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." And Samuel said, "Wherefore then dost thou ask of me, seeing Jehovah is departed from thee, and is become thine adversary? And Jehovah hath done unto thee, as he spake by me: and Jehovah hath rent the kingdom out of thy hand, and given it to thy neighbor, even to David. Because thou obeyedst not the voice of Jehovah, and didst not execute his fierce wrath upon Amalek, therefore hath Jehovah done this thing unto thee this day. Moreover Jehovah will deliver Israel also with thee into the hand of the Philistines; and tomorrow shalt thou and thy sons be with me:[1] Jehovah will deliver the host of Israel also into the hand of the Philistines."

Then Saul fell straightway his full length upon the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, "Behold, thy handmaid hath hearkened

1. In the state of the dead.

unto thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way." But he refused, and said, "I will not eat." But his servants, together with the woman, constrained him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fatted calf in the house; and she hasted, and killed it; and she took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

## LXIV

## THE DEATH OF SAUL AND OF HIS THREE SONS

(I Samuel xxxi: 1–6)

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. Then said Saul to his armorbearer, "Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me." But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armorbearer saw

that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armorbearer, and all his men, that same day together.

## LXV

## DAVID'S LAMENT FOR SAUL AND JONATHAN

### (II Samuel i: 17-27)

And David lamented with this lamentation over Saul and over Jonathan his son (and he bade them teach the children of Judah the song of the bow: behold, it is written in the book of Jashar):

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon:
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields of offerings:
For there the shield of the mighty was vilely cast away,
The shield of Saul, not anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

## LXVI

## DAVID'S KINDNESS TO JONATHAN'S SON

(II Samuel ix: 1–13)

And David said, "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" And there was of the house of Saul a servant whose name was Ziba, and they called him unto David; and the king said unto him, "Art thou Ziba?" And he said, "Thy servant is he." And the king said, "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" And Ziba said unto the king, "Jonathan hath yet a son, who is lame of his feet."[1] And the king said unto him, "Where is he?" And Ziba said unto the king, "Behold, he is in the house of Machir the son of Ammiel, in Lo-debar." Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar. And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and fell on his face, and did obeisance. And David said, "Mephibosheth." And he answered, "Behold, thy servant!" And David said unto him, "Fear not; for I will surely show thee kindness for

1. When the message came that Saul and his sons were dead the news so terrified the nurse in charge of this child that she let him fall.

Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." And he did obeisance, and said, "What is thy servant, that thou shouldest look upon such a dead dog as I am?"

Then the king called to Ziba, Saul's servant, and said unto him, "All that pertained to Saul and to all his house have I given unto thy master's son. And thou shalt till the land for him, thou, and thy sons, and thy servants; and thou shalt bring in the fruits, that thy master's son may have bread to eat: but Mephibosheth thy master's son shall eat bread alway at my table." Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, "According to all that my lord the king commandeth his servant, so shall thy servant do." "As for Mephibosheth," said the king, "he shall eat at my table, as one of the king's sons." And Mephibosheth had a young son, whose name was Mica. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table. And he was lame in both his feet.

## LXVII

## DAVID AND URIAH THE HITTITE

(II Samuel xi: 1–27)

And it came to pass, at the return of the year, when kings go out to battle, that David sent Joab, and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David tarried at Jerusalem.

And it came to pass at eventide that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman bathing: and

the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, "Is not this Bath-Sheba, the daughter of Eliam the wife of Uriah the Hittite?" . . .

And David sent to Joab,[1] saying, "Send me Uriah the Hittite." And Joab sent Uriah to David. And when Uriah was come unto him, David asked of him how Joab did, and how the people fared, and how the war prospered. And David said to Uriah, "Go down to thy house, and wash thy feet." And Uriah departed out of the king's house, and there followed him a mess of food from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, "Uriah went not down into his house," David said unto Uriah, "Art thou not come from a journey? wherefore didst thou not go down unto thy house?" And Uriah said unto David, "The ark, and Israel, and Judah, abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into my house, to eat and to drink? as thou livest, and as thy soul liveth, I will not do this thing." And David said to Uriah, "Tarry here today also, and tomorrow I will let thee depart." So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." And it came to pass, when

1. "Jehovah is father."

Joab kept watch upon the city, that he assigned Uriah unto the place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people, even of the servants of David; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war; and he charged the messenger, saying, "When thou hast made an end of telling all the things concerning the war unto the king, it shall be that, if the king's wrath arise, and he say unto thee, 'Wherefore went y so nigh unto the city to fight? knew ye not that they would shoot from the wall? who smote Abimelech the son of Jerubbesheth? did not a woman cast an upper millstone upon him from the wall, so that he died at Thebez? why went ye so nigh the wall?' then shalt thou say, 'Thy servant Uriah the Hittite is dead also.'"

So the messenger went, and came and showed David all that Joab had sent him for. And the messenger said unto David, "The men prevailed against us, and came out unto us into the field, and we were upon them even unto the entrance of the gate. And the shooters shot at thy servants from off the wall; and some of the king's servants are dead, and thy servant Uriah the Hittite is dead also." Then David said unto the messenger, "Thus shalt thou say unto Joab, 'Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it:' and encourage thou him."

And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son. But the thing that David had done displeased Jehovah.

## LXVIII

## THE ONE LITTLE EWE LAMB

(II Samuel xii:1-25)

And Jehovah sent Nathan[1] unto David. And he came unto him, and said unto him, "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drink of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him." And David's anger was greatly kindled against the man; and he said to Nathan, "As Jehovah liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David, "Thou art the man. Thus saith Jehovah, the God of Israel, 'I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah: and if that had been too little, I would have added unto thee such and such things. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife.

1. The prophet.

and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.' Thus saith Jehovah, 'Behold, I will raise up evil against thee out of thine own house.' . . . And David said unto Nathan, "I have sinned against Jehovah." And Nathan said unto David, "Jehovah also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die." And Nathan departed unto his house.

And Jehovah struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, "Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice: how will he then vex himself, if we tell him that the child is dead." But when David saw that his servants were whispering together, David perceived that the child was dead; and David said unto his servants, "Is the child dead?" And they said, "He is dead." Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of Jehovah, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, "What thing is this that thou hast done? thou didst fast and weep for the child,

while it was alive; but when the child was dead, thou didst rise and eat bread." And he said, "While the child was yet alive, I fasted and wept; for I said, 'Who knoweth whether Jehovah will not be gracious to me, that the child may live?' But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me."

And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon.[1] And Jehovah loved him.

[Misfortune seems to have followed David from the time that he plotted to secure the death of Uriah the Hittite. A quarrel between two of his older sons, Amnon and Absalom, culminated in the killing of Amnon. Although Absalom was the favorite son of his father, the crime could not be overlooked and the young prince was forced to flee from the royal palace. He escaped to the district of Geshur, where he remained for three years. At the end of that time David ordered Joab, the commander of his army, to bring Absalom back. As soon as Absalom found himself restored to favor he started a plot to usurp the throne. So powerful did he become that David felt it was dangerous to remain in the palace. With a small band of followers he fled to a safe place and began preparations for the expected attack of Absalom.]

## LXIX

## THE REVOLT OF ABSALOM

(II Samuel xiv: 25, 26; xvi: 23; xvii: 1–xviii: 18)

Now in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he cut the hair of his head (now it was at every

1. "Peaceable."

year's end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred shekels, after the king's weight.[1] And the counsel of Ahithophel,[2] which he gave in those days, was as if a man inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

Moreover Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace." And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom, "Call now Hushai the Archite also, and let us hear likewise what he saith." And when Hushai was come to Absalom, Absalom spake unto him, saying, "Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou." And Hushai said unto Absalom, "The counsel that Ahithophel hath given this time is not good." Hushai said moreover, "Thou knowest thy father and his men, that they are mighty men, and they are chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them are fallen at the first, that whosoever heareth it will say, 'There is a slaughter among the people that follow Absalom.' And even he that is valiant, whose heart is as the heart of a lion, will

1. Nearly four pounds.

2. Ahithophel, King David's adviser, became a traitor and joined Absalom in his revolt.

ıtterly melt; for all Israel knoweth that thy father is a ıighty man, and they that are with him are valiant men. 3ut I counsel that all Israel be gathered together unto hee, from Dan even to Beer-sheba, as the sand that is y the sea for multitude; and that thou go to battle in hine own person. So shall we come upon him in some lace where he shall be found, and we will light upon im as the dew falleth on the ground; and of him and of ll the men that are with him we will not leave so much s one. Moreover, if he be gotten into a city, then shall ll Israel bring ropes to that city, and we will draw it ıto the river, until there be not one small stone found ıere." And Absalom and all the men of Israel said, 'The counsel of Hushai the Archite is better than the ounsel of Ahithophel." For Jehovah had ordained to efeat the good counsel of Ahithophel, to the intent that ehovah might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the riests, "Thus and thus did Ahithophel counsel Absalom nd the elders of Israel; and thus and thus have I coun-elled. Now therefore send quickly, and tell David, say-ıg 'Lodge not this night at the fords of the wilderness, ut by all means pass over; lest the king be swallowed up, nd all the people that are with him.'" Now Jonathan nd Ahimaaz were staying by En-rogel; and a maid-ervant used to go and tell them; and they went and told ing David: for they might not be seen to come into the ty. But a lad saw them, and told Absalom: and they ent both of them away quickly, and came to the house f a man in Bahurim, who had a well in his court; and ıey went down thither. And the woman took and spread ıe covering over the well's mouth, and strewed bruised rain thereon; and nothing was known. And Absalom's rvants came to the woman to the house; and they said,

"Where are Ahimaaz and Jonathan?" And the woman said unto them, "They are gone over the brook of water." And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David; and they said unto David, "Arise ye, and pass quickly over the water; for thus hath Ahithophel counselled against you." Then David arose, and all the people that were with him, and they passed over the Jordan: by the morning light there lacked not one of them that was not gone over the Jordan. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home, unto his city, and set his house in order, and hanged himself; and he died, and was buried in the sepulcher of his father.

Then David came to Mahanaim. And Absalom passed over the Jordan, he and all the men of Israel with him. And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man, whose name was Ithra the Israelite, that went in to Abigal, the daughter of Nahash, sister to Zeruiah, Joab's mother. And Israel and Absalom encamped in the land of Gilead.

And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basins, and earthen vessels, and wheat, and barley, and meal, and parched grain, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of the herd, for David, and for the people that were with him, to eat: for they said, "The people are hungry, and weary, and thirsty, in the wilderness."

And David numbered the people that were with him,

nd set captains of thousands and captains of hundreds
ver them. And David sent forth the people, a third
art under the hand of Joab, and a third part under the
and of Abishai the son of Zeruiah, Joab's brother, and
third part under the hand of Ittai the Gittite. And
ie king said unto the people, "I will surely go forth
ith you myself also." But the people said, "Thou shalt
ot go forth: for if we flee away, they will not care for
s; neither if half of us die, will they care for us: but
ou art worth ten thousand of us; therefore now it is
tter that thou be ready to succor us out of the city."
nd the king said unto them, "What seemeth you best I
ill do." And the king stood by the gate-side, and all
e people went out by hundreds and by thousands. And
e king commanded Joab and Abishai and Ittai, saying,
Deal gently for my sake with the young man, even with
bsalom." And all the people heard when the king gave
l the captains charge concerning Absalom.

So the people went out into the field against Israel:
id the battle was in the forest of Ephraim. And the
eople of Israel were smitten there before the servants
David, and there was a great slaughter there that day
twenty thousand men. For the battle was there spread
er the face of all the country; and the forest devoured
ore people that day than the sword devoured.[1]

And Absalom chanced to meet the servants of David.
nd Absalom was riding upon his mule, and the mule
ent under the thick boughs of a great oak, and his
ad caught hold of the oak, and he was taken up between
aven and earth; and the mule that was under him went
. And a certain man saw it, and told Joab, and said,
Behold, I saw Absalom hanging in an oak." And Joab

1. The forest was so dense and so full of pitfalls that many of the
aelites lost their way and perished.

said unto the man that told him, "And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle." And the man said unto Joab, "Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, 'Beware that none touch the young man Absalom.' Otherwise if I had dealt falsely against his life (and there is no matter hid from the king), then thou thyself wouldest have set thyself against me." Then said Joab, "I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people. And they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones: and all Israel fled every one to his tent. Now Absalom in his lifetime had taken and reared up for himself the pillar, which is in the king's dale; for he said, "I have no son to keep my name in remembrance:" and he called the pillar after his own name; and it is called Absalom's monument, unto this day.

## LXX

## DAVID'S GREAT SORROW FOR ABSALOM

(II Samuel xviii: 19–xix: 8)

Then said Ahimaaz the son of Zadok, "Let me now
ın, and bear the king tidings, how that Jehovah hath
venged him of his enemies." And Joab said unto him,
Thou shalt not be the bearer of tidings this day, but
ıou shalt bear tidings another day; but this day thou
ıalt bear no tidings, because the king's son is dead."
hen said Joab to the Cushite, "Go, tell the king what
ıou hast seen." And the Cushite bowed himself unto
ɔab, and ran. Then said Ahimaaz the son of Zadok
et again to Joab, "But come what may, let me, I
ray thee, also run after the Cushite." And Joab said,
Wherefore wilt thou run, my son, seeing that thou wilt
ave no reward for the tidings?" "But come what may,"
id he, "I will run." And he said unto him, "Run."
hen Ahimaaz ran by the way of the Plain, and outran
e Cushite.

Now David was sitting between the two gates: and the
atchman went up to the roof of the gate unto the wall,
ıd lifted up his eyes, and looked, and, behold, a man
nning alone. And the watchman cried, and told the
ng. And the king said, "If he be alone, there is tidings
his mouth." And he came apace, and drew near. And
e watchman saw another man running; and the watch-
an called unto the porter, and said, "Behold, another
an running alone." And the king said, "He also
ingeth tidings." And the watchman said, "I think the
nning of the foremost is like the running of Ahimaaz
e son of Zadok." And the king said, "He is a good
ın, and cometh with good tidings."

And Ahimaaz called, and said unto the king, "All is well." And he bowed himself before the king with his face to the earth, and said, "Blessed be Jehovah thy God, who hath delivered up the men that lifted up their hand against my lord the king." And the king said, "Is it well with the young man Absalom?" And Ahimaaz answered, "When Joab sent the king's servant, even me thy servant, I saw a great tumult, but I knew not what it was." And the king said, "Turn aside, and stand here." And he turned aside, and stood still.

And, behold, the Cushite came; and the Cushite said, "Tidings for my lord the king; for Jehovah hath avenged thee this day of all them that rose up against thee." And the king said unto the Cushite, "Is it well with the young man Absalom?" And the Cushite answered, "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is." And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!"

And it was told Joab, "Behold, the king weepeth and mourneth for Absalom." And the victory that day was turned into mourning unto all the people: for the people heard say that day, "The king grieveth for his son." And the people gat them by stealth that day into the city, as people that are ashamed steal away when they flee in battle. And the king covered his face, and the king cried with a loud voice, "O my son Absalom, O Absalom, my son, my son!" And Joab came into the house to the king, and said, "Thou hast shamed this day the faces of all thy servants, who this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy

ives, and the lives of thy concubines; in that thou ovest them that hate thee, and hatest them that love thee. or thou hast declared this day, that princes and servants re nought unto thee: for this day I perceive, that if bsalom had lived, and all we had died this day, then it ad pleased thee well. Now therefore arise, go forth, nd speak comfortably unto thy servants; for I swear by ehovah, if thou go not forth, there will not tarry a man ith thee this night: and that will be worse unto thee an all the evil that hath befallen thee from thy youth ntil now." Then the king arose, and sat in the gate. nd they told unto all the people, saying, "Behold, the ing is sitting in the gate:" and all the people came efore the king.

Now Israel had fled every man to his tent.

[After Absalom's death, Adonijah, the fourth son of David, plotted to secure the throne, which had been promised to Solomon by his father. David learned what Adonijah was doing and hastened to have Solomon crowned king.]

## LXXI

## THE CROWNING OF SOLOMON

(I Kings i: 32–53)

And king David said, "Call to me Zadok the priest, nd Nathan the prophet, and Benaiah the son of Jehoida." And they came before the king. And the king aid unto them, "Take with you the servants of your lord, nd cause Solomon my son to ride upon mine own mule, nd bring him down to Gihon: and let Zadok the priest nd Nathan the prophet anoint him there king over srael; and blow ye the trumpet, and say, 'Long live ing Solomon!' Then ye shall come up after him, and

he shall come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be prince over Israel and over Judah." And Benaiah the son of Jehoiada answered the king, and said, "Amen: Jehovah, the God of my lord the king, say so too. As Jehovah hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David."

So Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, "Long live king Solomon!" And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, "Wherefore is this noise of the city being in an uproar?" While he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said, "Come in: for thou art a worthy man, and bringest good tidings." And Jonathan answered and said to Adonijah, "Verily our lord king David hath made Solomon king: and the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites: and they have caused him to ride upon the king's mule; and Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also

Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, 'Thy God make the name of Solomon better than thy name, and make his throne greater than thy throne:' and the king bowed himself upon the bed. And also thus said the king, 'Blessed be Jehovah, the God of Israel, who hath given one to sit on my throne this day, mine eyes even seeing it.'"

And all the guests of Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, "Behold, Adonijah feareth king Solomon; for, lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me first that he will not slay his servant with the sword.'" And Solomon said, "If he shall show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness be found in him, he shall die." So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon; and Solomon said unto him, "Go to thy house."

## LXXII

## DAVID'S FAREWELL TO SOLOMON

(I Kings ii:1–12)

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, "I am going the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, and his commandments, and his ordinances, and his testimonies,

according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that Jehovah may establish his word which he spake concerning me, saying, 'If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.' Moreover thou knowest also what Joab the son of Zeruiah did unto me, even what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to Sheol in peace. But show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table; for so they came to me when I fled from Absalom thy brother. And, behold, there is with thee Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at the Jordan, and I sware to him by Jehovah, saying, 'I will not put thee to death with the sword.' Now therefore hold him not guiltless, for thou art a wise man; and thou wilt know what thou oughtest to do unto him, and thou shalt bring his hoar head down to Sheol with blood."

And David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And Solomon sat upon the throne of David his father; and his kingdom was established greatly.

## LXXIII

## SOLOMON'S DREAM AND HIS CHOICE OF WISDOM

(I Kings iii: 3–15)

And Solomon loved Jehovah, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places.[1]

And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, "Ask what I shall give thee." And Solomon said, "Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great loving-kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?"

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself under-

1. See note on page 205.

standing to discern justice; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

## LXXIV

## SOLOMON PROVES HIS WISDOM

(I Kings iii:16–28; iv: 29–34)

Then there came two women . . . unto the king, and stood before him. And the one woman said, "Oh, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she lay upon it. And she arose at midnight and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had looked at it in the morning, behold, it was not my son, whom I did bear." And the other woman said, "Nay; but the living

is my son, and the dead is thy son." And this said, "No; but the dead is thy son, and the living is my son." Thus they spake before the king.

Then said the king, "The one saith, 'This is my son that liveth, and thy son is the dead:' and the other saith, 'Nay; but thy son is the dead, and my son is the living.'" And the king said, "Fetch me a sword." And they brought a sword before the king. And the king said, "Divide the living child in two, and give half to the one and half to the other." Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, "Oh, my lord, give her the living child, and in no wise slay it." But the other said, "It shall be neither mine nor thine; divide it." Then the king answered and said, "Give her the living child, and in no wise slay it: she is the mother thereof." And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do justice.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol: and his fame was in all the nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of birds, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

## LXXV

## THE BUILDING OF THE TEMPLE

(I Kings v, vi: 37, 38)

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, "Thou knowest how that David my father could not build a house for the name of Jehovah his God for the wars which were about him on every side, until Jehovah put them under the soles of his feet. But now Jehovah my God hath given me rest on every side; there is neither adversary, nor evil occurrence. And, behold, I purpose to build a house for the name of Jehovah my God, as Jehovah spake unto David my father, saying, 'Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name.' Now therefore command thou that they cut me cedar-trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say: for thou knowest that there is not among us any that knoweth how to cut timber like unto the Sidonians."

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed be Jehovah this day, who hath given unto David a wise son over this great people." And Hiram sent to Solomon, saying, "I have heard the message which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them; and thou shalt

accomplish my desire in giving food for my household." So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures[1] of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And Jehovah gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and Adoniram was over the men subject to task-work. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, who bare rule over the people that wrought in the work. And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house with wrought stone. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.

In the fourth year was the foundation of the house of Jehovah laid, in the month Ziv.[2] And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

1. See note on page 197.

2. The second month of the Jewish sacred year, and the eighth of the civil year, corresponding to our April-May. Bul was the eighth month of the sacred year and the second of the civil year, corresponding to our October.

## LXXVI

## THE ROYAL PALACE

(I Kings vii: 1–12)

And Solomon was building his own house thirteen years, and he finished all his house. For he built the house of the forest of Lebanon; the length thereof was a hundred cubits,[1] and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above over the forty and five beams, that were upon the pillars; fifteen in a row. And there were beams in three rows, and window was over against window in three ranks. And all the doors and posts were made square with beams: and window was over against window in three ranks. And he made the porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and a porch before them; and pillars and a threshold before them. And he made the porch of the throne where he was to judge, even the porch of judgment: and it was covered with cedar from floor to floor. And his house where he was to dwell, the other court within the porch, was of the like work. He made also a house for Pharaoh's daughter (whom Solomon had taken to wife), like unto this porch.

All these were of costly stones, even of hewn stone, according to measure, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside unto the great court. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, even hewn stone, according to measure, and cedar-

1. See note on page 25.

wood. And the great court round about had three courses of hewn stone, and a course of cedar beams; like as the inner court of the house of Jehovah, and the porch of the house.

## LXXVII

## THE VISIT OF THE QUEEN OF SHEBA TO SOLOMON

(I Kings x:1–13)

And when the queen of Sheba[1] heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told[2] her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent[3] by which he went up into the house of Jehovah; there was no more spirit[4] in her. And she said to the king, "It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half

1. A country on the shores of the Arabian Gulf, 1500 miles from Jerusalem.

2. Answered.

3. Sacrifices; some authorities, however, define the word as a passageway or bridge connecting the Temple and the Palace, which were separated by a ravine.

4. Doubt.

was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness." And she gave the king a hundred and twenty talents[1] of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And the navy also of Hiram, that brought gold from Ophir,[2] brought in from Ophir great plenty of almug-trees[3] and precious stones. And the king made of the almug-trees pillars for the house of Jehovah, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

## LXXVIII

## SOLOMON'S RICHES AND WISDOM

(I Kings x: 14–29)

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, besides that which the traders brought, and the traffic of the merchants, and of all the kings of the mingled peo-

1. A talent equals $1642.50.

2. Supposed to have been the southern or southeastern part of Arabia on the Persian gulf.

3. Thought to be sandal-wood trees.

ple,[1] and of the governors of the country. And king Solomon made two hundred bucklers of beaten gold; six hundred shekels of gold went to one buckler. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were stays[2] on either side by the place of the seat, and two lions standing beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate[3] year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, that he bestowed in the chariot cities, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars

1. The people of Arabia.
2. Supports.
3. A sum agreed upon.

made he to be as the sycomore-trees that are in the lowland, for abundance. And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

[In the latter part of Solomon's reign of forty years he forsook the worship of Jehovah and turned to foreign gods. As a punishment Jehovah told the King that upon his death Israel would be divided and only the kingship of the tribes of Judah and Benjamin given to Rehoboam, his son.

After Solomon's death the kingdom, which had been getting unstable, became permanently divided, as had been decreed by Jehovah. The tribes of Judah and Benjamin were known as the kingdom of Judah, while the other ten tribes constituted the larger kingdom of Israel. Jerusalem was the seat of the government of Judah, and Samaria of the other kingdom. In spite of some hostility between the two kingdoms, they did not entirely lose sight of their common ancestry and religion. The kingdom of Israel, owing to its close contact with the surrounding nations, became more idolatrous than the sister kingdom.

It was in these troublous times that there arose men called "prophets," independent preachers who boldly faced kings and people and sought, often with great success, to restore the true worship and to cure the kingdoms of the taint of idolatry. The first and greatest of these men was Elijah, who, living at the capital of the kingdom of Israel, Samaria, labored to convince King Ahab and his wicked queen, Jezebel, of the necessity of returning to the true God.]

## LXXIX

## ELIJAH AND THE WIDOW OF ZAREPHATH

(I Kings xvii: 1–xviii: 15)

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And the word of Jehovah came unto him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." So he went and did according unto the word of Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And the word of Jehovah came unto him, saying, "Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee." So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thy hand." And she said, "As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for

me and my son, that we may eat it, and die." And Elijah said unto her, "Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, 'The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth.'" And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, "What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son!" And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried unto Jehovah, and said, "O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" And he stretched himself upon the child three times, and cried unto Jehovah, and said, "O Jehovah my God, I pray thee, let this child's soul come into him again." And Jehovah hearkened unto the voice of Elijah: and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, "See, thy son liveth." And the woman said to Elijah, "Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth."

And it came to pass after many days, that the word of Jehovah came to Elijah, in the third year, saying, "Go, show thyself unto Ahab; and I will send rain upon the earth." And Elijah went to show himself unto Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, who was over the household. (Now Obadiah feared Jehovah greatly: for it was so, when Jezebel cut off[1] the prophets of Jehovah, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, "Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts." So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "Is it thou, my lord Elijah?" And he answered him, "It is I: go, tell thy lord, 'Behold, Elijah is here.'" And he said, "Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, 'He is not here,' he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, 'Go, tell thy lord, "Behold, Elijah is here."' And it will come to pass, as soon as I am gone from thee, that the Spirit of Jehovah will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me: but I thy servant fear Jehovah from my youth. Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I

1. Slew.

hid a hundred men of Jehovah's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, 'Go, tell thy lord, "Behold, Elijah is here;"' and he will slay me." And Elijah said, "As Jehovah of hosts liveth, before whom I stand, I will surely show myself unto him today."

## LXXX

## ELIJAH AND THE PROPHETS OF BAAL

(I Kings xviii: 16–46)

So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Is it thou, thou troubler of Israel?" And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table."

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came near unto all the people, and said, "How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him." And the people answered him not a word. Then said Elijah unto the people, "I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god,

and I will call on the name of Jehovah: and the God that answereth by fire, let him be God." And all the people answered and said, "It is well spoken."

And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under." And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us." But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked." And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation;[1] but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, "Come near unto me;" and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, "Israel shall be thy name." And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, "Fill four jars with water, and pour it on the burnt-offering, and on the wood."

1. Sacrifice.

And he said, "Do it the second time;" and they did it the second time. And he said, "Do it the third time;" and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, "O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again." Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, "Jehovah, he is God; Jehovah, he is God." And Elijah said unto them, "Take the prophets of Baal; let not one of them escape." And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, "Get thee up, eat and drink; for there is the sound of abundance of rain." So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, "Go up now, and look toward the sea." And he went up, and looked, and said, "There is nothing." And he said, "Go again seven times." And it came to pass at the seventh time, that he said, "Behold, there ariseth a cloud out of the sea, as small as a man's hand." And he said, "Go up, say unto Ahab, 'Make ready thy chariot, and get thee down, that the rain stop thee not.'" And it came to pass in a little while, that

the heavens grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel: and the hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

## LXXXI

## ELIJAH IN THE WILDERNESS

(I Kings xix: 1–21)

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, "It is enough; now, O Jehovah, take away my life; for I am not better than my fathers." And he lay down and slept under a juniper-tree; and, behold, an angel touched him, and said unto him, "Arise and eat." And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of Jehovah came again the second time, and touched him, and said, "Arise and eat, because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he

said unto him, "What doest thou here, Elijah?" And he said, "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away." And he said, "Go forth, and stand upon the mount before Jehovah." And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?" And he said, "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And Jehovah said unto him, "Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him.[1] And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And he said unto him, "Go back again; for what have I done to thee?" And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

## LXXXII

## AHAB AND NABOTH'S VINEYARD

(I Kings xxi: 1–29)

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." And Naboth said to Ahab, "Jehovah forbid it me, that I should give the inheritance of my fathers unto thee." And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give thee the inheritance of my fathers." And he laid him down upon his bed, and turned away his face, and would eat no bread.

1. Thus signifying that Elisha was to be his successor.

But Jezebel his wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?" And he said unto her, "Because I spake unto Naboth the Jezreelite, and said unto him, 'Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it:' and he answered, 'I will not give thee my vineyard.'" And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite." So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people: and set two men, base fellows, before him, and let them bear witness against him, saying, 'Thou didst curse God and the king.' And then carry him out, and stone him to death."

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, "Naboth did curse God and the king." Then they carried him forth out of the city, and stoned him to death with stones. Then they sent to Jezebel, saying, "Naboth is stoned, and is dead." And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead." And it came to pass, when Ahab

heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of Jehovah came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, 'Thus saith Jehovah, "Hast thou killed, and also taken possession?"' And thou shalt speak unto him, saying, 'Thus saith Jehovah, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."'" And Ahab said to Elijah, "Hast thou found me, O mine enemy?" And he answered, "I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah. Behold I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child and him that is shut up and him that is left at large in Israel: and I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. And of Jezebel also spake Jehovah, saying, 'The dogs shall eat Jezebel by the rampart of Jezreel.' Him that dieth of Ahab[1] in the city the dogs shall eat; and him that dieth in the field shall the birds of the heavens eat." But there was none like unto Ahab, who did sell himself to do that which was evil in the sight of Jehovah, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all that the Amorites did, whom Jehovah cast out before the children of Israel.[2]) And it came to pass, when Ahab heard those words,

1. Of the family of Ahab.
2. See note on page 146.

that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.[1] And the word of Jehovah came to Elijah the Tishbite, saying, "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's day will I bring the evil upon his house."

## LXXXIII

## THE DEATH OF AHAB

(I Kings xxii 1–37)

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, "Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria?" And he said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "I am as thou art, my people as thy people, my horses as thy horses."

And Jehoshaphat said unto the king of Israel, "Inquire first, I pray thee, for the word of Jehovah." Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?" And they said, "Go up; for the Lord will deliver it into the hand of the king." But Jehoshaphat said, "Is there not here a prophet of Jehovah besides, that we may inquire of him?" And the king of Israel said unto Jehoshaphat, "There is yet one man by whom we may inquire of Jehovah, Micaiah the son of Imlah: but I hate

1. Meekly.

him; for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say so." Then the king of Israel called an officer, and said, "Fetch quickly Micaiah the son of Imlah." Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. And Zedekiah the son of Chenaanah made him horns of iron, and said, "Thus saith Jehovah, 'With these shalt thou push the Syrians, until they be consumed.'" And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper; for Jehovah will deliver it into the hand of the king."

And the messenger that went to call Micaiah spake unto him, saying, "Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak thou good." And Micaiah said, "As Jehovah liveth, what Jehovah saith unto me, that will I speak." And when he was come to the king, the king said unto him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear?" And he answered him, "Go up and prosper; and Jehovah will deliver it into the hand of the king." And the king said unto him, "How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of Jehovah?" And he said, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and Jehovah said, 'These have no master; let them return every man to his house in peace.'" And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would not prophesy good concerning me, but evil?" And Micaiah said, "Therefore hear thou the word of Jehovah: I saw Jehovah

sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And Jehovah said, 'Who shall entice Ahab, that he may go up and fall at Ramoth-gilead?' And one said on this manner; and another said on that manner. And there came forth a spirit, and stood before Jehovah, and said, 'I will entice him.' And Jehovah said unto him, 'Wherewith?' And he said, 'I will go forth, and will be a lying spirit in the mouth of all his prophets.' And he said, 'Thou shalt entice him, and shalt prevail also: go forth and do so.' Now therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; and Jehovah hath spoken evil concerning thee."

Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, "Which way went the Spirit of Jehovah from me to speak unto thee?" And Micaiah said, "Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself." And the king of Israel said, "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, 'Thus saith the king, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."'" And Micaiah said, "If thou return at all in peace, Jehovah hath not spoken by me." And he said, "Hear, ye peoples, all of you."

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, "I will disguise myself, and go into the battle; but put thou on thy robes." And the king of Israel disguised himself, and went into the battle. Now the king of Syria had commanded the thirty and two captains of his chariots, saying, "Fight neither with small nor great, save only with the king of Israel."

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel," and they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the armor: wherefore he said unto the driver of his chariot, "Turn thy hand, and carry me out of the host; for I am sore wounded." And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the bottom of the chariot. And there went a cry throughout the host about the going down of the sun, saying, "Every man to his city, and every man to his country."

So the king died, and was brought to Samaria; and they buried the king in Samaria.

## LXXXIV

## THE TRANSLATION OF ELIJAH

(II Kings ii: 1–25)

And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, "Tarry here, I pray thee; for Jehovah hath sent me as far as Beth-el." And Elisha said, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, "Knowest thou that Jehovah will take away thy master

from thy head today?" And he said, "Yea, I know it; hold ye your peace." And Elijah said unto him, "Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho." And he said, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, "Knowest thou that Jehovah will take away thy master from thy head today?" And he answered, "Yea, I know it; hold ye your peace." And Elijah said unto him, "Tarry here, I pray thee; for Jehovah hath sent me to the Jordan." And he said, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." And they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I am taken from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, "My father, my father, the chariots of Israel and the horsemen thereof!"

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back,

and stood by the bank of the Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where is Jehovah, the God of Elijah?" and when he also had smitten the waters, they were divided hither and thither; and Elisha went over.

And when the sons of the prophets that were at Jericho over against him saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, "Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley." And he said, "Ye shall not send." And when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men; and they sought three days, but found him not. And they came back to him, while he tarried at Jericho; and he said unto them, "Did I not say unto you, 'Go not?'"

And the men of the city said unto Elisha, "Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land miscarrieth." And he said, "Bring me a new cruse, and put salt therein." And they brought it to him. And he went forth unto the spring of the waters and cast salt therein, and said, "Thus saith Jehovah, 'I have healed these waters; there shall not be from thence any more death or miscarrying.'" So the waters were healed unto this day, according to the word of Elisha which he spake.

And he went up from thence unto Beth-el; and as he was going up by the way, there came forth young lads out of the city, and mocked him, and said unto him, "Go up, thou baldhead; go up, thou baldhead." And he

looked behind him and saw them, and cursed them in the name of Jehovah. And there came forth two she-bears out of the wood, and tare forty and two lads of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

## LXXXV

## ELISHA AND THE SHUNAMMITE WOMAN

(II Kings iv: 1–41)

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, "Thy servant my husband is dead; and thou knowest that thy servant did fear Jehovah: and the creditor is come to take unto him my two children to be bondmen." [1] And Elisha said unto her, "What shall I do for thee? tell me: what hast thou in the house?" And she said, "Thy handmaid hath not anything in the house, save a pot of oil." Then he said, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full." So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed. Then she came and told the man of God. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest."

And it fell on a day, that Elisha passed to Shunem,

1. Servants until the debt was paid.

where was a great woman;[1] and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, "Behold now, I perceive that this is a holy man of God, that passeth by us continually. Let us make, I pray thee, a little chamber on the wall;[2] and let us set for him there a bed, and a table, and a seat, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." And it fell on a day, that he came thither, and he turned into the chamber and lay there. And he said to Gehazi his servant, "Call this Shunammite." And when he had called her, she stood before him. And he said unto him, "Say now unto her, 'Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?'"[3] And she answered, "I dwell among mine own people."[4] And he said, "What then is to be done for her?" And Gehazi answered, "Verily she hath no son, and her husband is old." And he said, "Call her." And when he had called her, she stood in the door. And he said, "At this season, when the time cometh round, thou shalt embrace a son." And she said, "Nay, my lord, thou man of God, do not lie unto thy handmaid."

And the woman conceived, and bare a son at that season, when the time came round, as Elisha had said unto her. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he

1. A notably good woman.
2. Fit up one of the chambers projecting from the inner wall of the outer court, according to the manner of Eastern houses. In these rooms visitors could go in and out without disturbing the family by whom they were being entertained.
3. Commander of the army.
4. I am well protected by my own people.

said unto his father, "My head, my head." And he said to his servant, "Carry him to his mother." And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, "Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again." And he said, "Wherefore wilt thou go to him today? it is neither new moon nor sabbath."[1] And she said, "It shall be well." Then she saddled an ass, and said to her servant, "Drive, and go forward; slacken me not the riding, except I bid thee." So she went, and came unto the man of God to mount Carmel.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, "Behold, yonder is the Shunammite: run, I pray thee, now to meet her, and say unto her, 'Is it well with thee? is it well with thy husband? is it well with the child?'" And she answered, "It is well." And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, "Let her alone: for her soul is vexed within her; and Jehovah hath hid it from me, and hath not told me." Then she said, "Did I desire a son of my lord? did I not say, 'Do not deceive me?'" Then he said to Gehazi, "Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child." And the mother of the child said, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." And he

1. Religious festivals. See note on page 228.

arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, "The child is not awaked."

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto Jehovah. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and stretched[1] himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, "Call this Shunammite." So he called her. And when she was come in unto him, he said, "Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and she took up her son, and went out.

## LXXXVI

## THE HEALING OF NAAMAN THE SYRIAN

(II Kings v: 1–27)

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said unto her mistress, "Would that my lord were with the prophet that

1. Bowed over him.

is in Samaria! then would he recover him of his leprosy." And one went in, and told his lord, saying, "Thus and thus said the maiden that is of the land of Israel." And the king of Syria said, "Go now, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy." And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.' Are not Abanah and Pharpar, the rivers of Damascus,[1] better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage. And his servants came near, and spake unto him, and said,

1. See map.

"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?'" Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him; and he said, "Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant." But he said, "As Jehovah liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused. And Naaman said, "If not, yet, I pray thee, let there be given to thy servant two mules' burden of earth;[1] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto Jehovah. In this thing Jehovah pardon thy servant: when my master goeth into the house of Rimmon[2] to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing." And he said unto him, "Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as Jehovah liveth, I will run after him, and take somewhat of him." So Gehazi followed after Naaman. And when Naaman saw one running after

1. That the worship of Jehovah might be celebrated on Israelitish soil.

2. The Assyrian Thunder-god.

him, he alighted from the chariot to meet him, and said, "Is all well?" And he said, "All is well. My master hath sent me, saying, 'Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.'" And Naaman said, "Be pleased to take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." And he said unto him, "Went not my heart with thee, when the man turned from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and men-servants and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.

## LXXXVII

## THE AVENGING OF THE BLOOD OF NABOTH

(II Kings ix: 1–37)

And Elisha the prophet called one of the sons of the prophets, and said unto him, "Gird up thy loins, and take this vial of oil in thy hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry

him to an inner chamber. Then take the vial of oil, and pour it on his head, and say, 'Thus saith Jehovah, "I have anointed thee king over Israel."' Then open the door, and flee, and tarry not." So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, "I have an errand to thee, O captain." And Jehu said, "Unto which of us all?" And he said, "To thee, O captain." And he arose, and went into the house; and he poured the oil on his head, and said unto him, "Thus saith Jehovah, the God of Israel, 'I have anointed thee king over the people of Jehovah, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel,[1] and there shall be none to bury her.'" And he opened the door, and fled.

Then Jehu came forth to the servants of his lord: and one said unto him, "Is all well? wherefore came this mad fellow to thee?" And he said unto them, "Ye know the man and what his talk was." And they said, "It is false; tell us now." And he said, "Thus and thus spake he to me, saying, 'Thus saith Jehovah, "I have anointed thee king over Israel."'" Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, "Jehu is king."

1. The plat of ground that belonged to Naboth the Jezreelite.

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram was keeping Ramoth-gilead, he and all Israel, because of Hazael king of Syria; but king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, "If this be your mind, then let none escape and go forth out of the city, to go to tell it in Jezreel." So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

Now the watchman was standing on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman, and send to meet them, and let him say, 'Is it peace?'" So there went one on horseback to meet him, and said, "Thus saith the king, 'Is it peace?'" And Jehu said, "What hast thou to do with peace? turn thee behind me." And the watchman told, saying, "The messenger came to them, but he cometh not back." Then he sent out a second on horseback, who came to them, and said, "Thus saith the king, 'Is it peace?'" And Jehu answered, "What hast thou to do with peace? turn thee behind me." And the watchman told, saying, "He came even unto them, and cometh not back: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

And Joram said, "Make ready." And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, "Is it peace, Jehu?" And he answered, "What peace, so long as the whoredoms of

thy mother Jezebel and her witchcrafts are so many?" And Joram turned his hands, and fled, and said to Ahaziah, "There is treachery, O Ahaziah." And Jehu drew his bow with his full strength, and smote Joram between his arms; and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, "Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, Jehovah laid this burden upon him: 'Surely I have seen yesterday the blood of Naboth, and the blood of his sons,' saith Jehovah; 'and I will requite thee in this plat,' saith Jehovah. Now therefore take and cast him into the plat of ground, according to the word of Jehovah."

But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, "Smite him also in the chariot:" and they smote him at the ascent of Gur, which is by Ibleam. and he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David.

And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyes, and attired her head, and looked out at the window. And as Jehu entered in at the gate, she said, "Is it peace, thou Zimri, thy master's murderer?" And he lifted up his face to the window, and said, "Who is on my side? who?" And there looked out to him two or three eunuchs. And he said, "Throw her down." So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trod her under foot. And when he was come in, he

did eat and drink; and he said, "See now to this cursed woman, and bury her; for she is a king's daughter." And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came back, and told him. And he said, "This is the word of Jehovah, which he spake by his servant Elijah the Tishbite, saying, 'In the portion of Jezreel shall the dogs eat the flesh of Jezebel; and the body of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, "This is Jezebel."'"

## LXXXVIII

## THE DEATH OF ELISHA

(II Kings xiii: 14–20)

Now Elisha was fallen sick of his sickness whereof he died: and Joash the king of Israel came down unto him, and wept over him, and said, "My father, my father, the chariots of Israel and the horsemen thereof!" And Elisha said unto him, "Take bow and arrows;" and he took unto him bow and arrows. And he said to the king of Israel, "Put thy hand upon the bow;" and he put his hand upon it. And Elisha laid his hands upon the king's hands. And he said, "Open the window eastward;" and he opened it. Then Elisha said, "Shoot;" and he shot. And he said, "Jehovah's arrow of victory, even the arrow of victory over Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them." And he said, "Take the arrows;" and he took them. And he said unto the king of Israel, "Smite upon the ground;" and he smote thrice, and stayed. And the man of God was wroth with him, and said, "Thou shouldest have smitten

five or six times: then hadst thou smitten Syria till thou hadst consumed it; and whereas now thou shalt smite Syria but thrice."

And Elisha died, and they buried him.

[After the death of Elisha the kingdom of Israel sank deep into idolatry. Jehovah sought repeatedly to bring back the people to the faith of their fathers, but when they persisted in their evil he allowed Samaria and many other cities to be taken by Assyria and the inhabitants to be carried away as captives.]

## LXXXIX

## HEZEKIAH: THE DESTRUCTION OF SENNACHERIB

(II Kings xviii: 1–xx: 21)

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Abi the daughter of Zechariah. And he did that which was right in the eyes of Jehovah, according to all that David his father[1] had done. He removed the high places,[2] and brake the pillars, and cut down the Asherah:[2] and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.[3] He trusted in Jehovah, the God of Israel; so that

1. Father here means "ancestor."
2. See notes on pages 175 and 205.
3. "A piece of brass."

after him was none like him among all the kings of Judah, nor among them that were before him. For he clave to Jehovah; he departed not from following him, but kept his commandments, which Jehovah commanded Moses. And Jehovah was with him; whithersoever he went forth he prospered: and he rebelled against the king of Assyria, and served him not. He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fortified city.

And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria carried Israel away unto Assyria, and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes, because they obeyed not the voice of Jehovah their God, but transgressed his covenant, even all that Moses the servant of Jehovah commanded, and would not hear it, nor do it.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; return from me: that which thou puttest on me will I bear." And the king of Assyria appointed unto[1] Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of Jehovah, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors

1. Demanded of.

of the temple of Jehovah, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and Rab-saris and Rabshakeh[1] from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder.

And Rabshakeh said unto them, "Say ye now to Hezekiah, 'Thus saith the great king, the king of Assyria, "What confidence is this wherein thou trustest?" Thou sayest (but they are but vain words), "There is counsel and strength for the war." Now on whom dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, "We trust in Jehovah our God;" is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, "Ye shall worship before this altar in Jerusalem?" Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without Jehovah

1. Titles of Assyrian officers. The Tartan was the commander-in-chief; the Rabsaris was probably the chief eunuch; and the Rabshakeh a general.

against this place to destroy it? Jehovah said unto me, "Go up against this land, and destroy it."'"

Then said Eliakim the son of Hilkiah, and Shebnah, and Joah, unto Rabshakeh, "Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jews'[1] language, in the ears of the people that are on the wall." But Rabshakeh said unto them, "Hath my master sent me to thy master, and to thee, to speak these words?" Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, "Hear ye the word of the great king, the king of Assyria. Thus saith the king, 'Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah, saying, "Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria." Hearken not to Hezekiah: for thus saith the king of Assyria, "Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live, and not die:" and hearken not unto Hezekiah, when he persuadeth you, saying, "Jehovah will deliver us." Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah?[2] have they delivered Samaria out of my hand?

1. The name is derived from "Judah" and was at first used only of the members of the tribes of Judah and Benjamin after Israel was divided. Later the name was applied to the whole of the Hebrew race.

2. Independent cities lying between the kingdoms of Judah and Assyria which had been conquered by the Assyrians.

Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?'"

But the people held their peace, and answered him not a word; for the king's commandment was, saying, "Answer him not." Then came Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, "Thus saith Hezekiah, 'This day is a day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth. It may be Jehovah thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left.'" So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, "Thus shall ye say to your master, 'Thus saith Jehovah, "Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land."'"

So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And when he heard say of Tir-

hakah king of Ethiopia, "Behold, he is come out to fight against thee," he sent messengers again unto Hezekiah, saying, "Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God in whom thou trustest deceive thee, saying, "Jerusalem shall not be given into the hand of the king of Assyria." Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden that were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?'"

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah. And Hezekiah prayed before Jehovah, and said, "O Jehovah, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent him to defy the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone."

Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus saith Jehovah, the God of Israel, 'Whereas thou hast prayed to me against Sennacherib king of Assyria, I have heard thee.' This is the word that Jehovah hath

spoken concerning him: 'The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast defied the Lord, and hast said, "With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into his farthest lodging-place, the forest of his fruitful field. I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt."

"'Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that it should be thine to lay waste fortified cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as grain blasted before it is grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

"'And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant,

and out of mount Zion they that shall escape: the zeal of Jehovah shall perform this.' Therefore thus saith Jehovah concerning the king of Assyria, 'He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city,' saith Jehovah. 'For I will defend this city to save it, for mine own sake, and for my servant David's sake.'"

And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, "Thus saith Jehovah, 'Set thy house in order; for thou shalt die, and not live.'" Then he turned his face to the wall, and prayed unto Jehovah, saying, "Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept sore. And it came to pass, before Isaiah was gone out into the middle part of the city, that the word of Jehovah came to him, saying, "Turn back, and say to Hezekiah the prince of my people, 'Thus saith Jehovah, the God of David thy father, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of

Jehovah. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.'" And Isaiah said, "Take a cake of figs." And they took and laid it on the boil, and he recovered.

And Hezekiah said unto Isaiah, "What shall be the sign that Jehovah will heal me, and that I shall go up unto the house of Jehovah the third day?" And Isaiah said, "This shall be the sign unto thee from Jehovah, that Jehovah will do the thing that he hath spoken: shall the shadow go forward ten steps, or go back ten steps?" And Hezekiah answered, "It is a light thing for the shadow to decline ten steps: nay, but let the shadow return backward ten steps." And Isaiah the prophet cried unto Jehovah; and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz.

At that time Berodach-baladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men? and from whence came they unto thee?" And Hezekiah said, "They are come from a far country, even from Babylon." And he said, "What have they seen in thy house?" And Hezekiah answered, "All that is in my house have they seen: there is nothing among my treasures that I have not showed them."

And Isaiah said unto Hezekiah, "Hear the word of Jehovah. 'Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left,' saith Jehovah. 'And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away. . . . Then said Hezekiah unto Isaiah, "Good is the word of Jehovah which thou hast spoken." He said moreover, "Is it not so, if peace and truth shall be in my days?" Now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

[Manasseh, the son of the good king Hezekiah, did not follow in the footsteps of his father, but erected altars to heathen gods and even profaned the very temple with Baal worship. He was succeeded by the wicked Amon, who was followed by the good Josiah. The next king, Jehoahaz, was taken captive by Pharaoh-Nechoh, who made Jehoiakim king. During Jehoiakim's reign the Chaldeans, who had gained the ascendency over the Assyrians and now occupied Babylon, besieged Jerusalem and took the Hebrews captive to Babylon. The temple at Jerusalem was destroyed, the walls of the city were overthrown, and the sacred vessels of the temple were carried to Babylon. This was the first Babylonian captivity, in the year 597 B. C.]

## XC

## THE CAPTURE OF JERUSALEM

(II Kings xxiv: 10–xxv: 30)

At that time the servants of Nebuchadnezzar[1] king of Babylon came up to Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came unto the city, while his servants were besieging it; and Jehoiakim the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made in the temple of Jehovah, as Jehovah had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and the craftsmen and the smiths a thousand, all of them strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his stead, and changed his name to Zedekiah.

Zedekiah was twenty and one years old when he began

1. Nebuchadnezzar was the son of the founder of the new Chaldean dynasty, and was a renowned and valiant warrior.

to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of Jehovah, according to all that Jehoiakim[1] had done. For through the anger of Jehovah did it come to pass in Jerusalem and Judah, until he had cast them out from his presence.

And Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and the king went by the way of the Arabah. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem. And he burnt the house of Jehovah, and

1. The father of Jehoiachin. He was one of the wicked kings.

he king's house; and all the houses of Jerusalem, even very great house, burnt he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down the walls of Jerusalem round about. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.

And the pillars of brass that were in the house of Jehovah, and the bases and the brazen sea that were in the house of Jehovah, did the Chaldeans break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the basins, that which was of gold, in gold, and that which was of silver, in silver, the captain of the guard took away. The two pillars, the one sea, and the bases, which Solomon had made for the house of Jehovah, the brass of all these vessels was without weight.[1] The height of the one pillar was eighteen cubits, and a capital of brass was upon it; and the height of the capital was three cubits, with network and pomegranates upon the capital round about, all of brass: and like unto these had the second pillar with network.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold: and out of the city he took an officer that was set over the men of war; and five men of them that saw the king's face, who were found in the city; and the scribe, the captain of the host, who

1. Beyond computation.

mustered the people of the land; and threescore men of the people of the land, that were found in the city. And Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land.

And as for the people that were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, governor. Now when all the captains of the forces, they and their men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and their men. And Gedaliah sware to them and to their men, and said unto them, "Fear not because of the servants of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you." But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama of the seed royal, came, and ten men with him, and smote Gedaliah, so that he died, and the Jews and the Chaldeans that were with him at Mizpah. And all the people, both small and great, and the captains of the forces, arose, and came to Egypt; for they were afraid of the Chaldeans.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him,

nd set his throne above the throne of the kings that ere with him in Babylon, and changed his prison garents. And Jehoiachin did eat bread before him conually all the days of his life: and for his allowance, here was a continual allowance given him of the king, very day a portion, all the days of his life.

## XCI

## THE RETURN FROM CAPTIVITY: THE WORK OF ZERUBBABEL

(Ezra i: 1–11; iii: 8–11; iv: 1–6, 24–vi: 16)

Now in the first year of Cyrus king of Persia,[1] that e word of Jehovah by the mouth of Jeremiah[2] might e accomplished, Jehovah stirred up the spirit of Cyrus ng of Persia, so that he made a proclamation throughut all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, 'All the kingdoms the earth hath Jehovah, the God of heaven, given e; and he hath charged me to build him a house in rusalem, which is in Judah. Whosoever there is nong you of all his people, his God be with him, and him go up to Jerusalem, which is in Judah, and build e house of Jehovah, the God of Israel (he is God), nich is in Jerusalem. And whosoever is left, in any ace where he sojourneth, let the men of his place help m with silver, and with gold, and with goods, and th beasts, besides the freewill-offering for the house God which is in Jerusalem.'"

Then rose up the heads of fathers' houses of Judah

1. Called "the Great." Founder of the Persian Empire. Died 529 C.

2. A great Hebrew prophet (650-585 B. C.). He foretold that after enty years the captives would be returned to Jerusalem.

and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty platters of gold, a thousand platters of silver, nine and twenty knives, thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of Jehovah. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trum-

ets, and the Levites the sons of Asaph with cymbals, o praise Jehovah, after the order of David king of srael. And they sang one to another in praising and giving thanks unto Jehovah, saying, "For he is good, or his lovingkindness endureth for ever toward Israel." And all the people shouted with a great shout, when they raised Jehovah, because the foundation of the house f Jehovah was laid.

Now when the adversaries of Judah and Benjamin eard that the children of the captivity were building a emple unto Jehovah, the God of Israel; then they drew ear to Zerubbabel, and to the heads of fathers' houses, nd said unto them, "Let us build with you; for we eek your God, as ye do; and we sacrifice unto him since he days of Esar-haddon king of Assyria, who brought s up hither." But Zerubbabel, and Jeshua, and the est of the heads of fathers' houses of Israel, said unto hem, "Ye have nothing to do with us in building a ouse unto our God; but we ourselves together will uild unto Jehovah, the God of Israel, as king Cyrus he king of Persia hath commanded us." Then the eople of the land weakened the hands of the people of udah, and troubled them in building, and hired coun-llors against them, to frustrate their purpose, all the ays of Cyrus king of Persia, even until the reign of arius king of Persia.[1] And in the reign of Ahasuerus,[2] the beginning of his reign, wrote they an accusation gainst the inhabitants of Judah and Jerusalem. Then eased the work of the house of God which is at Jerusa-m; and it ceased until the second year of the reign of arius king of Persia.

Now the prophets, Haggai the prophet, and Zecha-

1. From 521 to 486 B. C.
2. Xerxes; his reign lasted from 486 to 465 B. C.

riah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God, helping them. At the same time came to them Tattenai, the governor beyond the River,[1] and Shethar-bozenai, and their companions, and said thus unto them, "Who gave you a decree to build this house, and to finish this wall?" Then we told them after this manner, what the names of the men were that were making this building. But the eye of their God was upon the elders of the Jews, and they did not make them cease, till the matter should come to Darius, and then answer should be returned by letter concerning it.

The copy of the letter that Tattenai, the governor beyond the River, and Shethar-bozenai, and his companions the Apharsachites, who were beyond the River, sent unto Darius the king; they sent a letter unto him, wherein was written thus: "Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is builded with great stones, and timber is laid in the walls; and this work goeth on with diligence and prospereth in their hands. Then asked we those elders, and said unto them thus, 'Who gave you a decree to build this house, and to finish this wall?' We asked them their names also, to certify thee, that we might write the names of the men that were at the head of them. And thus they returned us answer, saying, 'We are the servants of the God of heaven and earth, and are building the house that was builded these many years ago

1. The Euphrates.

ıich a great king of Israel builded and finished. But
ter that our fathers had provoked the God of heaven
ıto wrath, he gave them into the hand of Nebuchad-
zzar king of Babylon, the Chaldean, who destroyed
is house, and carried the people away into Babylon.
ut in the first year of Cyrus king of Babylon, Cyrus
e king made a decree to build this house of God. And
e gold and silver vessels also of the house of God,
ıich Nebuchadnezzar took out of the temple that was
Jerusalem, and brought into the temple of Babylon,
ose did Cyrus the king take out of the temple of Baby-
n, and they were delivered unto one whose name was
ıeshbazzar, whom he had made governor; and he said
ıto him, "Take these vessels, go put them in the temple
at is in Jerusalem, and let the house of God be builded
its place." Then came the same Sheshbazzar, and laid
e foundations of the house of God which is in Jerusa-
n: and since that time even until now hath it been in
ilding, and yet it is not completed. Now therefore,
it seem good to the king, let there be search made in
e king's treasure-house, which is there at Babylon,
ıether it be so, that a decree was made of Cyrus the
ıg to build this house of God at Jerusalem; and let
e king send his pleasure to us concerning this
tter.'"

Then Darius the king made a decree, and search was
ıde in the house of the archives, where the treasures
re laid up in Babylon. And there was found at Ach-
tha, in the palace that is in the province of Media,
roll, and therein was thus written for a record: "In
e first year of Cyrus the king, Cyrus the king made
lecree: 'Concerning the house of God at Jerusalem, let
e house be builded, the place where they offer sacri-
es, and let the foundations thereof be strongly laid;

the height thereof threescore cubits, and the breadth thereof threescore cubits; with three courses of great stones, and a course of new timber: and let the expenses be given out of the king's house. And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to its place; and thou shalt put them in the house of God.'

"Now therefore, Tattenai, governor beyond the River, Shethar-bozenai, and your companions the Apharsachites, who are beyond the River, be ye far from thence: let the work of this house of God alone: let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover I make a decree what ye shall do to these elders of the Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the River, expenses be given with all diligence unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for burnt-offerings to the God of heaven; also wheat, salt, wine, and oil according to the word of the priests that are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savor unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon, and let his house be made a dunghill for this: and the God that hath caused his name to dwell there overthrow all kings and peoples that shall put forth their hand to alter the same, to destroy this house of God which is at

Jerusalem. I Darius have made a decree; let it be done with all diligence."

Then Tattenai, the governor beyond the River, Shethar-bozenai, and their companions, because that Darius the king had sent, did accordingly with all diligence. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

## XCII

## THE HEROIC WORK OF NEHEMIAH

(Nehemiah ii: 1–20; iv: 1–23; vi: 1–19)

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I[1] took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said unto me, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Then I was very sore afraid. And I said unto the king, "Let the king live for ever: why should not my countenance be sad, when

1. Nehemiah, a Hebrew cup-bearer to Artaxerxes Longimanus of Persia. He was appointed governor of Judea 444 B. C. The authorship of a part only of the book of *Nehemiah* is ascribed to him.

the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?" Then the king said unto me, "For what dost thou make request?" So I prayed to the God of heaven. And I said unto the king, "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchers, that I may build it." And the king said unto me (the queen also sitting by him), "For how long shall thy journey be? and when wilt thou return?" So it pleased the king to send me; and I set him a time. Moreover I said unto the king, "If it please the king, let letters be given me to the governors beyond the River, that they may let me pass through till I come unto Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the castle which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into." And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, for that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, even toward the jackal's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates

hereof were consumed with fire. Then I went on to the ountain gate and to the king's pool: but there was no lace for the beast that was under me to pass. Then ent I up in the night by the brook, and viewed the all; and I turned back, and entered by the valley gate, nd so returned. And the rulers knew not whither I ent, or what I did; neither had I as yet told it to the ews, nor to the priests, nor to the nobles, nor to the ulers, nor to the rest that did the work.

Then said I unto them, "Ye see the evil case that we re in, how Jerusalem lieth waste, and the gates thereof re burned with fire: come, and let us build up the wall f Jerusalem, that we be no more a reproach." And I ld them of the hand of my God which was good upon e, as also of the king's words that he had spoken unto e. And they said, "Let us rise up and build." So they rengthened their hands for the good work. But when anballat the Horonite, and Tobiah the servant, the mmonite, and Geshem the Arabian, heard it, they ughed us to scorn, and despised us, and said, "What is is thing that ye do? will ye rebel against the king?" hen answered I them, and said unto them, "The God of eaven, he will prosper us; therefore we his servants ll arise and build: but ye have no portion, nor right, r memorial, in Jerusalem."

But it came to pass that, when Sanballat heard that e were building the wall, he was wroth, and took great dignation, and mocked the Jews. And he spake before s brethren and the army of Samaria, and said, "What e these feeble Jews doing? will they fortify themselves? ll they sacrifice? will they make an end in a day? will ey revive the stones out of the heaps of rubbish, see- g they are burned?" Now Tobiah the Ammonite was him, and he said, "Even that which they are build-

ing, if a fox go up, he shall break down their stone wall." Hear, O our God; for we are despised: and turn back their reproach upon their own head, and give them up for a spoil in a land of captivity; and cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders. So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." And our adversaries said, "They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease." And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, "Ye must return unto us." Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, "Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

And it came to pass, when our enemies heard that it

was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers and to the rest of the people, "The work is great and large, and we are separated upon the wall, one far from another: in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us."

So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, "Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day." So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, every one went with his weapon to the water.

Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein (though even unto that time I had not set up the doors in the gates), that Sanballat and Geshem sent unto me, saying, "Come, let us meet together in one of the villages in the plain of Ono." But they thought to do me mischief. And I

sent messengers unto them, saying, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" And they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand, wherein was written, "It is reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou art building the wall: and thou wouldest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, 'There is a king in Judah:' and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together." Then I sent unto him, saying, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." For they all would have made us afraid, saying, "Their hands shall be weakened from the work, that it be not done." But now, O God, strengthen thou my hands.

And I went unto the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee." And I said, "Should such a man as I flee? and who is there, that, being such as I, would go into the temple to save his life? I will not go in." And I discerned, and, lo, God had not sent him: but he pronounced this prophecy against me: and Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. Remember, O my God, Tobiah and San-

ballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth day of the month Elul,[1] in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the nations that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought of our God. Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah to wife. Also they spake of his good deeds before me, and reported my words to him. And Tobiah sent letters to put me in fear.

## XCIII

## DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM

(Daniel i: 1–ii: 49)

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar[2] to the house of his god: and he brought the vessels into the treasure-house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even

1. The sixth month, August-September.
2. See note on page 34.

of the seed royal and of the nobles; youths in whom was no blemish, but well-favored, and skillful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, "I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king." Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: "Prove thy servants, I beseech thee, ten days; and let them give us pulse[1] to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants."

1. Peas, beans, etc.

So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans,[1] to tell the king his dreams. So they came in and stood before the king. And the king said unto them, "I have dreamed a dream, and my spirit is troubled to know the dream." Then spake the Chaldeans to the king in the Syrian language, "O king, live for ever: tell thy servants the dream, and we will show the interpretation." The king answered and said to the Chaldeans, "The thing is gone from me: if ye make not known unto me the dream and the inter-

1. Priests who were also astrologers and magicians.

pretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me, the dream and the interpretation thereof." They answered the second time and said, "Let the king tell his servants the dream, and we will show the interpretation." The king answered and said, "I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof." The Chaldeans answered before the king, and said, "There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh." For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.

Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, "Wherefore is the decree so urgent from the king?" Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, "Blessed be the name of God for ever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter." Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: "Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said thus unto him, "I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation." The king answered and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered before the king, and said, "The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets,

and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory: and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another

kingdom inferior to thee;[1] and another third kingdom of brass, which shall bear rule over all the earth.[2] And the fourth kingdom shall be strong as iron,[3] forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, "Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this

1. That of the Medes and Persians.
2. That of Alexander the Great.
3. It is thought by some authorities that this fourth kingdom referred to Syria; by others, to Egypt; by still others, to the Roman Empire.

secret." Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.[1]

## XCIV

## THE BURNING, FIERY FURNACE: SHADRACH, MESHACH, AND ABED-NEGO

(Daniel iii: 1–30)

Nebuchadnezzar the king made an image of gold,[2] whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then the herald cried aloud, "To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp

1. In the king's court.

2. Probably of himself or of the supreme Babylonian god Bel-Merodach.

sackbut,[1] psaltery, dulcimer,[2] and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king, "O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, "Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut,

1. Here a triangular harp of four strings.
2. Bagpipe.

psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?" Shadrach, Meshach, and Abed-nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their breeches, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king." He answered and said, "Lo, I see four men

loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods." Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, "Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their breeches changed, nor had the smell of the fire passed on them.

Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own god. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort." Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

## XCV

## NEBUCHADNEZZAR'S MADNESS

(Daniel iv:1–37)

Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: "Peace be multiplied unto you. It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

"I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, saying, 'O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen and the interpretation thereof. Thus were the visions of my head upon my bed: I saw, and, behold, a tree in the midst of the earth; and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end o

all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus, "Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times[1] pass over him. The sentence is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." This dream I, king Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.'"

Then Daniel, whose name was Belteshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, "Belteshazzar, let not the dream, or the interpretation, trouble thee." Belteshazzar answered and said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which

1. Seven years.

grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation: it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, 'Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven; and let his portion be with the beasts of the field, till seven times pass over him;' this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity."

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spake and said, "Is not this great Babylon, which I have built for the royal dwell-

ing-place, by the might of my power and for the glory of my majesty?" While the word was in the king's mouth, there fell a voice from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: 'The kingdom is departed from thee: and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.'" The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.

"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, 'What doest thou?' At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those that walk in pride he is able to abase."

## XCVI

## BELSHAZZAR'S FEAST: THE HANDWRITING ON THE WALL

(Daniel v: 1–31)

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled, and

his countenance was changed in him, and his lords were perplexed.

Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said, "O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

Then was Daniel brought in before the king. The king spake and said unto Daniel, "Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this writing was inscribed.

"And this is the writing that was inscribed: 'MENE, MENE, TEKEL, UPHARSIN.' This is the interpretation of the thing: 'MENE: God hath numbered thy kingdom,

and brought it to an end.' 'TEKEL; thou art weighed in the balances, and art found wanting.' 'PERES;[1] thy kingdom is divided, and given to the Medes and Persians.'"

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old.

## XCVII

## DANIEL IN THE LIONS' DEN

(Daniel vi: 1–28)

It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Then these presidents and satraps assembled together to the king, and

1. Upharsin is the plural form of "peres."

said thus unto him, "King Darius, live for ever. All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." Wherefore king Darius signed the writing and the interdict.

And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication before his God. Then they came near, and spake before the king concerning the king's interdict: "Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not." Then answered they and said before the king, "That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day." Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, "Know, O king, that it is a law of the Medes

and Persians, that no interdict nor statute which the king establisheth may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then said Daniel unto the king, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den.

Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: "Peace be

multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

## XCVIII

## ESTHER

(Esther i:1-x: 3)

Now it came to pass in the days of Ahasuerus[1] (this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan[2] the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore days. And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace. There were hangings of white cloth, of

1. See note on page 313.

2. The capital of Elam. (See map.) After Elam came under the rule of Persia Shushan was made the winter residence of the kings.

green, and of blue, fastened with cords of fine linen and purple to silver rings and pillars of marble: the couches were of gold and silver, upon a pavement of red, and white, and yellow, and black marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the bounty of the king. And the drinking was according to the law; none could compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ministered in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by the chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, who knew the times (for so was the king's manner toward all that knew law and judgment; and the next unto him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom), "What shall we do unto the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains?" And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to

all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus. For this deed of the queen will come abroad unto all women, to make their husbands contemptible in their eyes, when it shall be reported, 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto all the king's princes. So will there arise much contempt and wrath. If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his kingdom (for it is great), all the wives will give to their husbands honor, both to great and small." And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and should speak according to the language of his people.

After these things, when the wrath of king Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain,

keeper of the women; and let their things for purification be given them; and let the maiden that pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him: and he speedily gave her things for purification, with her portions, and the seven maidens who were meet to be given her out of the king's house: and he removed her and her maidens to the best place of the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women twelve months (for

so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with the things for the purifying of the women), then in this wise came the maiden unto the king: Whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines: she came in unto the king no more, except the king delighted in her, and she were called by name. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release[1] to the provinces, and gave gifts, according to the bounty of the king.

And when the virgins were gathered together the second time, then Mordecai was sitting in the king's gate. Esther had not yet made known her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. In those days, while Morde-

1. Temporary exemption from military service, taxation, etc.

cai was sitting in the king's gate, two of the king's chamberlains, Bigtha and Teresh, of those that kept the threshold, were wroth, and sought to lay hands on the king Ahasuerus. And the thing became known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?" Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had made known to him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot,[1] before Haman from day to day, and from month

1. To find the day to be appointed for the destruction of the Jews.

to month, to the twelfth month, which is the month Adar. And Haman said unto king Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business to bring it into the king's treasuries." And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called in the first month on the thirteenth day thereof; and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province, and to the princes of every people, to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, that they should be ready against that day. The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the palace. And the

king and Haman sat down to drink; but the city of Shushan was perplexed.

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he received it not. Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall

come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days." And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?" Then Esther bade them return answer unto Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter. Then said the king unto her, "What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom." And Esther said, "If it seem good unto the king, let the king and Haman

come this day unto the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that it may be done as Esther hath said." So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Then answered Esther, and said, "My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said."

Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Then said Zeresh his wife and all his friends unto him, "Let a gallows be made fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in mer-

rily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the threshold, who had sought to lay hands on the king Ahasuerus. And the king said, "What honor and dignity hath been bestowed on Mordecai for this?" Then said the king's servants that ministered unto him, "There is nothing done for him." And the king said, "Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, "Behold, Haman standeth in the court." And the king said, "Let him come in." So Haman came in. And the king said unto him, "What shall be done unto the man whom the king delighteth to honor?" Now Haman said in his heart, "To whom would the king delight to do honor more than to myself?" And Haman said unto the king, "For the man whom the king delighteth to honor, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honor.'"

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even

so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honor." And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him." While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Then Esther the queen answered and said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage." Then spake the king Ahasuerus and said unto Esther the queen, "Who is he, and where is he, that durst presume in his heart to do so?" And Esther said, "An adversary and an enemy, even this wicked Haman."

Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, "Will he even force the queen before me in the house?" As the word went out of the king's mouth, they covered Haman's face. Then said Harbonah, one of the chamberlains that were before the king, "Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman." And the king said, "Hang him thereon." So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden scepter. So Esther arose, and stood before the king. And she said, "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by

Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud: wherein the king granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month

Adar. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the palace.

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, on the day that the enemies of the Jews hoped to have rule over them (whereas it was turned to the contrary, that the Jews had rule over them that hated them), the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them: for the fear of them was fallen upon all the peoples. And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai

waxed greater and greater. And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would unto them that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy, slew they; but on the spoil they laid not their hand.

On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." Then said Esther, "If it please the king, let it be granted to the Jews that are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows." And the king commanded it so to be done: and a decree was given out in Shushan; and they hanged Haman's ten sons. And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan: but on the spoil they laid not their hand. And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand; but on the spoil they laid not their hand.

This was done on the thirteenth day of the month Adar; and on the fourteenth day of the same they

rested, and made it a day of feasting and gladness. But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when the matter came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Wherefore they called these days Purim,[1] after the name of Pur. Therefore because of all the words of

1. A Jewish feast on the 14th and 15th of March. It is preceded by the feast of Esther on the 13th, when the book of Esther is read in the synagogues and the name of Haman cursed while that of Mordecai is blessed.

this letter, and of that which they had seen concerning this matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so that it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim. And he sent letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, in the matter of the fastings and their cry. And the commandment of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the good of his people, and speaking peace to all his seed.

# NOTES

## I. The Creation

This selection gives the Hebraic answer to the riddle of existence. Note the style: concise, picturesque, graphic, and concrete; but seven short paragraphs and the story of the creation is told.

For other accounts of the origin of the earth and man, the pupil may consult the *Encyclopædia Britannica* under "Babylonia and Assyria," and *Gayley's Classic Myths.*

## III. The Expulsion From Eden

In this brief selection we have a simple account of the other great problem of humanity, the solution of which man has ever sought—the origin of evil. These three paragraphs present the tragedy of tragedies in human history, man's getting out of harmony with God through disobedience. It is a dramatic presentation of the endless struggle within the heart of man; the conflict between duty and inclination; between the higher and the lower natures; the conflict commonly called temptation and looked upon by the great dramatists as a testing of the soul.

Caedmon, "the first English poet whose name we know," writing in the seventh century, drew material from these early stories. Milton's *Paradise Lost* is, of course, the most elaborate handling of the old theme which we here find in its original simplicity.

## IV. Cain and Abel

We must imagine a considerable lapse of time between the events of III and IV, for we find that the worship of God has been established, the institution of sacrifices has come into existence, there are other tribes, and the "tribal mark" is spoken of as something that would be readily comprehended. The compactness and brevity of the narrative are striking. Characterization is for the first time in evidence. Like III, it is most suggestive and one reading cannot give its full significance. The

question of Cain, "Am I my brother's keeper?" is finding its answer in modern sociological activities.

The greatest literary masterpiece inspired directly by the story of Cain and Abel is Byron's drama *Cain*, concerning which Sir Walter Scott said Byron had equaled Milton on his own ground.

### V. Noah and the Flood

The Babylonian records show interesting parallel accounts.

A suggestive theme subject would be, "An imaginary conversation among the eight persons in the ark," the student attempting to express his thoughts and feelings from the beginning of the rain to the time when the flood receded. Another suitable subject would be "The first rainbow," that "triumphal arch" which was to be the pledge of the new covenant and concerning which the poet Campbell has written:

"When o'er the green undeluged earth
Heaven's covenant thou didst shine,
How came the world's gray fathers forth
To watch thy sacred sign!
And when its yellow luster smiled
O'er mountains yet untrod,
Each mother held aloft her child,
To bless the bow of God."

### IX. The Birth of Isaac and the Promise Concerning Ishmael

This deserves a place in our collection because of its significance in Hebrew history and in the history of the Arabs, who were descendants of Ishmael. These latter people have ever been antagonists of the Hebrews and of the later religion which grew out of the Jewish.

### X. The Supreme Test of Abraham

This is one of the best and most significant of the early parts of the book of Genesis. Abraham had already shown his great faith by leaving his home and his country, but he who was to be called "The Friend of God" must stand one more

est, the severest of all. He must prove his willingness to acrifice his dearest possession, the son in whom all his hopes entered. Inasmuch as human sacrifices were then common, and nasmuch as a father had absolute control over the members of his family, it was but natural that Abraham should take the command iterally. The boy's life was spared for larger purposes. The human interest of the incident is noteworthy.

In this connection the student should read the story of Agamemnon's offering of Iphigenia to Artemis. Consult Bulfinch's *Age of Fable*, or any other good work on classic mythology.

### XI. The Wooing and Winning of Rebekah

What are the strong points in this narrative? Can you recall any modern American story of Colonial days that is in some respects similar? Why was Abraham unwilling that his son marry a Canaanite woman? Comment upon the ending of this story. Would you call the story idyllic?

### XII. The Story of Esau Selling His Birthright and of Jacob Supplanting Esau

The narrative clearly portrays the characters of the two men. Esau was a man of impulse; with him the present was all. Jacob, with an eye to the future, reveals his shrewdness in bargaining for his brother's birthright for a paltry price. Note, also, how Jacob later outwitted his brother in securing his father's blessing, without which the cheaply secured birthright would have been of little avail. What are the dramatic elements of the scene?

Notice how the feud which naturally ensued became the source of many difficulties lasting for years. Search for the reason for the change in Jacob, who later became a man of spiritual vision valuing the things that count. The deeper meaning of this story will be apparent later.

### XIII. Jacob's Dream

As we shall have frequent occasion to observe, dreams play an important part in the events of the Old Testament. This story

of Jacob's dream has frequently been used as a theme in later literature and art. How do you account for this fact? What are the elements of beauty in the story? Read Whittier's *Holy Land.*

### XIV. Jacob's Patient Serving for the Hand of Rachel

It was the custom throughout the East, as it still is in Syria, for a father to demand a bride-price for the hand of his daughter. The length of service, or the amount of the price, depended upon the position of the parents. In this, as in most of the selections we are considering, we find striking incidents illustrative of customs peculiar to the times.

### XV. An Angel Wrestles With Jacob

This strange story marks another crisis in the history of Jacob, whose character is undergoing marvelous changes for the better. He has learned to master himself; and here he finds that mere carnal weapons will not always prevail. But his faith also has grown, and he will not let the angel go until he has obtained a blessing. The blessing Jacob here obtained was greater than he expected, for he was promised the new name symbolizing the new character.

### XVII. The Giving of the New Name to Jacob

Jacob's progress in character making is shown by the fact that he could no longer tolerate the foreign gods for which some in his household had shown a preference. His zeal was rewarded by receiving the new name which had already been promised; henceforth he was "Israel."

Professor Kent, in his *Heroes and Crises of Early Hebrew History,* says: "In the portrayal of the character of Jacob, the prophets who combined these early stories clearly realized their primary aim. Though exceedingly complex, that character is remarkably consistent. Jacob's faults are those which Orientals most easily condone. Our modern western world, on the contrary, will forgive almost anything more readily than the lack of truth

and honesty. Jacob's religious professions also seem but hypocrisy. Hypocrisy, however, involves a degree of spiritual enlightenment which he did not possess. Although his religion was of the bargaining type, it was genuine and the most powerful force in his life. Energy, persistency, and ambition were the other qualities which enabled him at last to triumph over his glaring faults of meanness, deceit, and selfishness. His life, as portrayed, vividly illustrates the constant conflict going on in every man between his baser passions and his nobler ideals. Jacob is the prototype of Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde*. His experiences show clearly how, in divine providence, the varied fortunes, and especially the misfortunes of life, may develop the nobler impulses in the human heart, and how the meanest and most unpromising men are never beyond the pale of divine care. It is only the base and false in man that destroy his happiness and prevent him from gaining clear visions of God's gracious purpose."

### XVIII. The Selling of Joseph

Joseph's story, which is a sort of prose epic, occupies about a fifth of the book of Genesis. Great care should be taken to appreciate fully the steps in the development of this striking personality who played so important a part in his country's history.

### XIX and XX. Joseph Interprets Dreams

The dramatic elements of the story of Joseph are most striking. The father's favorite becomes a slave in Egypt; the slave is falsely accused and cast into a dungeon; from that hopeless dungeon the prisoner is elevated to a position of the highest honor and responsibility in the proudest and most powerful empire of the age.

While, incidentally, much light is thrown upon Egyptian life, its manners and customs, it must be remembered that the sole purpose of the writer is to tell about Joseph himself. Our purpose, too, is to see the character and the greatness of Joseph as they evolve in his remarkable environment.

## XXI. Joseph's Strange Revenge

We quote the following from Professor Kent:*

"In the account of Joseph's meeting with his brothers these stories reach their climax. In literary charm and depth of feeling they are unsurpassed. They also reveal the noblest qualities of Joseph's character. A pathos runs through them all which tugs strongly at the heart strings. Each scene is suffused with pent-up emotion. The anxiety of the brothers, the pathetic fears of the fond, aged father, the elder brother's noble sense of responsibility, and the burning affection of Joseph react and blend in a marvelous series of pictures. The impassioned address of Judah is also one of the strongest appeals in all literature. The story is a closely knit literary unit; to be fully appreciated it must be read and studied as a whole.

"The story is so simply and fully told that it interprets itself. The background is the ancient oriental world in which the law of revenge was still the dominant principle in public codes and private ethics. The brother, who had been shamefully treated and piteously sold as a slave, now had his opportunity to avenge his wrongs. Joseph's outward acts in the earlier part of the narrative suggest that this was his purpose; but the sequel reveals his real aim and the true greatness of his character. . . .

"Many vital truths are illustrated by this marvelous story: (1) Every man who does wrong is confronted by the consequences of his act at the most unexpected and painful crisis of his life. (2) Forgiveness and love are invincible. (3) God is ever overruling evil for good. (4) The severest tests of character come at the most unexpected moments and in the most unexpected forms. (5) A man's loyalty to his humble kinsmen in the hour of his own success is the surest evidence of his nobility."

## XXIV. Jacob Blesses Joseph's Sons

The blessing of a dying father was always greatly prized among the Israelites. It is especially fitting, after what has

* Charles Foster Kent: *Heroes and Crises of Early Hebrew History*, p. 141.

gone before, to see Jacob for the last time in the act of blessing his grandchildren.

## XXVI. The Birth and Early Years of Moses

The significant words, "Now there arose a new king over Egypt, who knew not Joseph," mark a great change in the condition of the children of Israel. The rest of their sojourn, of about three hundred and fifty years, is not recorded in detail. The people were oppressed by slavery, a condition which does not produce historians. The few scattered facts given are sufficient, however, to suggest to the active mind what their hardships must have been.

But in spite of all, the enslaved people so grew in numbers that the Egyptians began to fear for their safety and adopted a policy of extermination to be effected by destroying all the male children of the Hebrews.

As we have already noticed, the literature and the history of the children of Israel cannot be understood at all without keeping in mind the fact that the writers believed that a divinity was shaping their destiny. God is made to speak to them and to guide them. When He is not thus manifested we are conscious that He is watching over their lives and working out His purposes. In other words, Hebrew literature cannot be comprehended, even as literature, without presupposing the divine presence. As God was with Joseph, overruling for good all that his brothers sought to do against him, so now it is God who raises up a deliverer from the bondage of Egypt. And we come to another great Hebrew, another of the world's acknowledged leaders, one of the foremost men of all time—Moses.

Note that opportunity was given from the very first for the deliverer of his people to know, from the inside, the conditions both of his own people whom he was to deliver, and the Egyptians from whom he was to rescue them.

## XXVII. The Burning Bush and the Call of Moses

Moses had seen the oppression of the Israelites; away from the temptations of the court in the wilderness he had thought the

matter over, but the call to free his suffering people was somewhat indistinctly heard. Now, in the burning bush, burning yet not consumed, Moses heard the definite call to deliver his people, the call of God Himself.

The consciousness of the divine presence, the consciousness which revealed the fitness of Moses for his great work, is well stated in Mrs. Browning's *Aurora Leigh:*

> "Earth's crammed with heaven,
> And every common bush afire with God;
> But only he who sees takes off his shoes,
> The rest sit round it and pluck blackberries,
> And daub their natural faces unaware
> More and more from the first similitude."

### XXX. The Passover and the Exodus

In this part of the narrative we see only the beginning of the Exodus and the beginning, also, of the murmuring with which Moses had to contend, for he was leading an undisciplined mob, mad with liberty for which they were wholly unprepared. Note, throughout this story, the masterly qualities which enabled Moses to succeed even with such a mob.

### XXXII. Moses on Mount Sinai: The Ten Commandments

While in Egypt, the children of Israel, being slaves, of course had had no laws of their own. It was the divine plan to make of this mere mob a nation. A nation without laws is inconceivable. Moses' first work was to give the people laws, and on Mount Sinai, where God talked with him, he received the laws which we call "The Ten Commandments."

### XXXIII. The Golden Calf

The work of Moses in developing a people out of a mob was attended by the greatest difficulties. Acting as God's prophet, he sought to impress upon the people the significance of the spiritual life for which they had but little capability. The lack of the higher spiritual perception of the people was manifested

by their making the golden calf. In their hearts they wanted to return to Egypt, and when Moses, whose purposes they could not comprehend, remained for forty days on the mountain, they made a golden calf, which they set up to worship according to the practices of the Egyptians. This also shows that they had no regard for the real significance of the first commandment.

Moses, on his return from the mount, interceded with Jehovah for the people and saved them. The ancient promises were renewed and the progress toward Canaan was resumed.

### XXXIV. The Expedition of the Twelve Spies to Canaan

During the many years of wandering, from being merely a horde of contending tribes, the Israelites were fused into a real nation. In the light of subsequent knowledge and against the background of history, we can see that it was the experiences of the wilderness that developed habits of courage, persistence, and self-denial without which they could never have long held out against their enemies. Moreover, Moses had opportunity to develop the religious life of the people from the vague thing it was to something like his own high conception of the spiritual rule by which God's chosen people should live.

### XXXVII. The Death of Moses

Moses, the great deliverer, lawgiver, and prophet, was not destined to enter the promised land, but only to see it from afar, from a mountain height. The story of his death is touching and full of interest. Mrs. Alexander's poem, *The Burial of Moses*, should be read in this connection. We quote the first three stanzas:

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
And no man knows that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

"Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept."

### XXXIX. Rahab and the Spies

Jericho was in such a strategic position that Joshua saw that it must be taken and destroyed or the Israelites could not advance into the land of Canaan. According to custom, two spies were sent to examine it. The king of Jericho learned of their presence and they would have gone the way of all captured spies had it not been for the assistance of a remarkable woman, Rahab by name, who believed that the city would fall into the hands of the Israelites. The story is full of dramatic power and of unusual interest. Professor Richard Burton has written an excellent drama, *Rahab*, which should be read by all who care to enter into the spirit of the scene.

### XL. The Crossing of the River Jordan

This remarkable episode gives ample evidence of the great change that had taken place in the people since the passing of the Red Sea. The years of careful training had made them an obedient people. There was no more murmuring, but instead prompt obedience,—obedience in carrying out a command that must have

eemed utterly impossible of fulfillment without divine aid. But hey were now ready to expect such aid. The religious ceremonies ccompanying the passing through the river clearly show how they egarded the event.

## XLI. The Fall of Jericho

It is easy to imagine how the inhabitants of Jericho regarded he apparently harmless processions of the Israelites around their trongly-walled city. Doubtless after the first day they ridiculed heir enemies and ignored them. Joshua believed, as the Lord old him, that he was on holy ground, and acted accordingly. He vas leading an army, but it seemed like a religious procession. It vas both. The narrative is intended to show that God and not ian was destroying the city; the children of Israel were convinced hat all they had to do was to obey and God would give them he victory.

## XLII. The Conquest of Canaan

The account of the winning of the land is of interest, espeially because of the light it throws upon the character of oshua. We find him a man adapted to the needs of his age. Ie was trained in the school of Moses and had caught the spirit f his master. "He figures in the Northern Israelite history as n ideal military commander, wise in council, fertile in strategy, uick to strike, and courageous in action."

Concerning the song of victory incorporated in the narrative, it s probable that the words are from an old volume of poems charcterized by the usual poetic license. Milton, in the twelfth book of *aradise Lost*, writes thus of the conquest:

> "—and at length they come,
> Conducted by his angel, to the land
> Promised to Abraham and his seed. The rest
> Were long to tell; how many battles fought;
> How many kings destroyed, and kingdoms won;
> Or how the sun shall in mid-heaven stand still
> A day entire, and night's due course adjourn,
> Man's voice commanding, 'Sun, in Gibeon stand,

And, thou, moon, in the vale of Ajalon,
Till Israel overcome!' so called the third
From Abraham, son of Isaac; and from him
His whole descent, who thus shall Canaan win."

### XLIV. Joshua's Farewell and Death

Farewell speeches of great men, especially where they contain so much of history, are always worth study. This address of Joshua marks the fitting close of a great life, the life of one who had accomplished great things and who had been a source of inspiration to all his people, ever a man "strong and of a good courage."

### XLVI. The Song of Deborah

After the victory which meant so much to the children of Israel, inasmuch as it signified that they were at last really in possession of the land, Deborah sang this song. It is of great interest in that it tells the story over again in poetic form. It is in the form of an antiphonal ode and must have been most effective in welding the forces together for future work.

### XLVII. The Story of Gideon

The next great task of the children of Israel was to defeat the Midianites who, after the forty years of peace, harassed them with a ceaseless guerilla warfare. The man specially raised up to deal with this crisis in Hebrew history was Gideon, whose story is here given. His signal victory made a great impression upon his own and upon later times. Allusions to it are found in other parts of the Old Testament; and when an enemy had been completely overcome, the account of it was often accompanied by the words, "as in the days of Midian."

Mrs. Alexander's poem, *Gideon's Fleece*, might be read with profit in this connection.

### XLVIII. Jotham's Fable of the Trees

This is the only real fable in the scriptures and is included as a sort of literary curiosity. It is, however, of sufficient interest in itself and because of its teaching, to warrant its inclusion.

The pupil will do well to find out the distinctions between fables and folk-tales, parables and allegories, and to illustrate each of these classes of writings by giving examples.

## XLIX. Jephthah's Daughter

Such vows as the one made by Jephthah were characteristic of the early Semitic religions. The idea that human sacrifice was permitted by God still seems to have persisted in spite of the well-known story of Abraham and Isaac. Heathen literature also furnishes the tragic stories of Iphigenia and of the son of Idomeneus.

Tennyson, in his *Dream of Fair Women*, devotes fifteen stanzas to "her that died to save her father's vow." Byron, likewise seeing only the whole-hearted compliance on the part of the daughter, wrote the following poem:

"Since our Country, our God—oh, my sire!
Demand that thy daughter expire;
Since thy triumph was bought by thy vow—
Strike the bosom that's bared for thee now!

"And the voice of thy mourning is o'er,
And the mountains behold me no more;
If the hand that I love lay me low,
There cannot be pain in the blow!

"And of this, O my father! be sure—
That the blood of thy child is as pure
As the blessing I beg ere it flow,
And the last thought that soothes me below.

"Though the virgins of Salem lament,
Be the judge and the hero unbent!
I have won the great battle for thee,
And my father and country are free!

"When this blood of thy giving hath gush'd
When the voice that thou lovest is hush'd
Let my memory still be thy pride,
And forget not I smiled as I died."

## L. The Exploits of Samson

The various stories in which Samson is the hero are perhaps the best known of all the Old Testament narratives. Their religious value is slight. But they contain the few examples in the Old Testament of those folk-lore rhymes and riddles which form part of the popular poetry of most nations, and are valuable, too, for the light they throw upon contemporary life among the common people. Their value as striking narrative is obvious.

Samson was a Nazirite, which meant that he was set apart for a special work for God. In the border warfare with the troublesome Philistines, who were becoming a source of great annoyance, Samson accomplished some great victories; but most of them were the outcome of private feuds and his warfare was of the "berserker" sort.

Milton's *Samson Agonistes* is of interest as showing the tragedy in Samson's life when he was a prisoner, blind and in the common workhouse. Milton makes him say:

> "Whom have I to complain of but myself?"
>
> "O impotence of mind, in body strong!
> But what is strength without a double share of wisdom."

Whittier's *The Wife of Manoah to her Husband,* and Longfellow's *The Warning* may also be read with profit in this connection.

## LI. Ruth the Moabitess

The Book of Ruth stands by itself among the stories in the Bible. It is a prose idyl, and the simplicity and ease with which it is told add to its power. But the character of Ruth is what makes the story what it is: "lifting up the curtain which veiled the privacy of domestic life, disclosing to us most beautiful views of piety, integrity, self-sacrificing affection, chastity, gentleness, and charity, growing up amidst scenes of war, discord, and strife."

As a short story it has qualities sufficient to make it a classic even if it had been omitted from the sacred canon. "Unsur-

passed in naïve simplicity, it is in some respects unique. It beautifies with the tenderest sympathy a relation that is too often fruitful of antipathy. In the crisis of events it borrows a peculiar romantic flavor from the singularity of a marriage claim legitimate then, but unimaginable now.''

> ''The fountains of Hebraic song
> Are in thy heart, fair Ruth,
> Fountains whose tides are deep and strong,
> In deathless love and truth.''

Milton's sonnet *To a Virtuous Young Lady* and Hood's *Ruth,* may be read by those who wish to see the effect of this story on later literature.

### LII. The Calling of Samuel

This brief account is an important chapter out of the life of a great man who was destined to be most influential in history. We have included in our collection several accounts of the ''calls'' of men, for they are significant.

### LIV. The Anointing of Saul

It should be borne in mind that in each of the great crises of Hebrew history, some great prophet or warrior was raised up to be God's mouthpiece in guiding the nation to safety. Such a prophet was Samuel; such a warrior was Saul.

### LVI. Saul's Sin of Disobedience and its Results

In the checkered career of King Saul we find many lapses from the ideal conduct of a king. The historian has recorded these because Saul's acts of disobedience are the causes of his final rejection as king.

Few poets have been so interested in the great crises in the higher life of men as Browning; hence it was natural that he should select Saul as one whose career furnished suitable material for a study. His *Saul* should be read both for the light it throws upon the character of Saul and for the equally valuable picture it gives of David, who is next to claim our attention.

### LVII. The Anointing of David, Who Becomes Saul's Armor-bearer

Compare this selection with that telling of the anointing of Saul. Note the coming of David into the life of Saul and the development of the character of the young man as it is set out in bold relief against the background of the deteriorating Saul.

In addition to Browning's *Saul*, the drama *Saul* by Arthur Cleveland Coxe might with profit be read in this connection.

### LVIII. David and Goliath

This story is entirely in keeping with the spirit of the history of the nation in that it shows how the battle is not always to the strong. The story is significant of two things of supreme importance to David: it made him very popular and it aroused the jealousy of the king, who could not bear to hear that while he had slain his thousands, David had slain his ten thousands. This jealousy meant many troubles for the young warrior, but in his success here we see a prophesy of final victory for him.

### LIX. The Friendship of David and Jonathan

The story of the splendid friendship of these two young men runs through several chapters and it is impossible to present here all that grew out of it. What we give is, however, sufficient to show the truth of the words so often quoted: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

What other classic stories of great friendships can you recall? How do they compare with this one?

### LX. The Three Arrows

What qualities of good story telling does this narrative illustrate?

### LXI. David Spares Saul's Life

Here we see David displaying his noble qualities in such a way as to commend him to all. It is a sad commentary on Saul that he could not appreciate them. Neither could he conceal his insincerity from David.

### LXIII. Saul's Visit to the Witch of Endor

Study this episode carefully. Read that part of Coxe's drama which bears upon this incident in the life of Saul. Read also Byron's *Saul* and see how far he has caught the spirit of the scene. This visit to the witch by the king in disguise is full of tragic suggestion, for it reveals the plight to which Saul was reduced.

### LXIV. The Death of Saul and of His Three Sons

The battle on Mount Gilboa scarcely deserves the name of battle, for Saul and his sons were soon deserted by their cowardly army and cut down without mercy. David's lament over Saul and his sons, in a poem of unsurpassed beauty, again reveals his nobility and his fitness to be king in place of the fallen monarch.

Review the career of Saul, noting his strong points and how he was overcome by petty faults. Read Byron's *Song of Saul Before His Last Battle.*

### LXVII. David and Uriah the Hittite

It is most significant that the sins of David are mentioned and treated as if of vital importance. Note that his own generation condemned him for his base acts.

### LXVIII. The One Little Ewe Lamb

This parable is one of the classic passages of the Old Testament. Its simplicity, directness, and graphic and dramatic power are noteworthy. It reveals the stern sense of justice of the time and it was so forceful that David could not but see and feel its truth. But, however much he might repent, the effects of his sin were lasting, even tainting the whole future history of his kingdom.

### LXIX. The Revolt of Absalom

Absalom is the prodigal son of the Old Testament, but he does not return to his father. Instead, he rises in rebellion against him. Absalom was one of the means by which the punishment meted out to David took shape.

The story of Absalom was used by Dryden in his *Absalom and Achitophel,* where the incident is dressed up to point a lesson in English history, and by the American poet N. P. Willis in *The Death of Absalom.*

### LXX. David's Great Sorrow for Absalom

This is one of the saddest lamentations in all literature. By way of contrast read Emerson's *Threnody.*

### LXXI. The Crowning of Solomon

Compare this account with the two preceding accounts of making a king.

### LXXII. David's Farewell to Solomon

What similar addresses can you recall from your study of the leaders of Israel?

### LXXIII. Solomon's Dream and His Choice of Wisdom

Here, as often in the Bible, we find prominence given to a dream as a means of communicating an important message. Like David, his father, and Saul, his father's predecessor, Solomon began exceedingly well. If anything, he showed even greater promise. It must be kept in mind that wisdom, as understood by the Hebrews, was not mere power to use the mind, nor an accumulation of knowledge, but such knowledge of God's ways as to lead others into those ways.

### LXXIV. Solomon Proves His Wisdom

This picturesque incident in the early life of Solomon well proved his wisdom, his common sense, and his tact.

### LXXVII. The Visit of the Queen of Sheba to Solomon

This incident is significant of the widespread reputation of the king for wisdom and splendor. The queen's verdict is striking and graphically told: "I believed not the words, until I came and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceed the fame which I heard."

### LXXVIII. Solomon's Riches and Wisdom

In further testimony of the magnificence of Solomon's court we add this brief passage in which, with great detail, the extent of his riches is set forth. Incidentally this description of the splendor of Solomon throws light upon the ideals of his times.

### LXXX. Elijah and the Prophets of Baal

This is one of the most powerfully dramatic stories in the Old Testament. It shows Elijah at his best and marks a great crisis in the history of the kingdom of Israel.

What part of the story is most dramatic? Why?

### LXXXII. Ahab and Naboth's Vineyard

Here is strikingly presented the last important incident in the career of the great prophet.

### LXXXIV. The Translation of Elijah

Elijah's great work during his last years was to train a body of enthusiastic young men, in what was called the "School of the Prophets," to carry on the great work of which he had been the forerunner and founder.

Note how much is compressed here into a few words and how the intense feelings of the two men are expressed so that each stands out in true perspective. Elijah passes from human sight; Elisha catches his spirit. How do you account for the effectiveness of the narrative?

### LXXXV. Elisha and the Shunammite Woman

Compare this story with that of Elijah and the widow of Zarephath.

### LXXXVI. The Healing of Naaman the Syrian

For a good modern rendering of this selection, which shows us how Elisha taught, symbolically, that the God of the children of Israel would receive one of another nation, if he sought Him aright,

read Henry van Dyke's drama *The House of Rimmon*. This drama gives great prominence to the little captive Hebrew maid whose story, even in the meager scripture account, is full of interest, and sets forth the characters of Naaman, Gehazi, and Benhadad most realistically.

What notable qualities of good narration do you find in this story?

### LXXXVIII. The Death of Elisha

Here we see the completion of the great work of Elisha, who was active to the very end of his life. The words of the king over the dying prophet show the respect in which he was held. These words are especially significant in that they are the very ones used by Elisha himself at the time when Elijah was taken up to heaven: "My father, my father, the chariots of Israel and the horsemen thereof!"

### LXXXIX. Hezekiah: The Destruction of Sennacherib

We now come to the time of Hezekiah, king of Judah, and of the great prophet Isaiah. During the long reign of Hezekiah—twenty-nine years—great changes for the better were wrought in the kingdom, for the king sought to revive the economy of Moses. His personal piety gave him great influence over his times. He was known as the "good king."

The important event of the reign of Hezekiah was his contest with one of the greatest warriors of ancient times, Sennacherib, king of Assyria. This marked one of the vital crises in Hebrew history and made a great impression upon the literature of the Hebrews. Chapters 36 and 37 of *Isaiah* and also the song of deliverance found in *Psalm* 66, should be read in this connection.

Byron gives a spirited rendering of the victory of Hezekiah in his *Destruction of Sennacherib* which we quote:

> "The Assyrian came down like the wolf on the fold,
> And his cohorts were gleaming in purple and gold;
> And the sheen of their spears was like stars on the sea,
> When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath flown,
That host on the morrow lay withered and strown.

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And their idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord."

## XCIII. Daniel Interprets Nebuchadnezzar's Dream

This and the following narratives throw light upon the life of the Hebrews during their Babylonian captivity. The king of Babylon had settled as colonists in the vicinity of Babylon certain "well-favored" and "skillful" young men among the captives, to whom he offered to give all the advantages of the Babylonian civilization on condition that they renounce their Hebrew customs and their religion. But these young men had been well taught by the prophets, and nothing could make them give up their religion. Daniel was their leader. The tutor in charge of them had neglected to report to the king how persistently they clung to their religion, and so they were not only allowed to live, but were advanced to high

positions in the government. Thus it was that the way was opened for Daniel to do his great work at the court of Nebuchadnezzar king of Babylon.

### XCV. Nebuchadnezzar's Madness

This episode is heightened in interest because the king himself narrates the incidents in the first person. Again Daniel comes to the rescue, serves his king, and brings home to his heart a lesson which causes the king to honor Daniel's God.

In *The Canterbury Tales,* Chaucer uses the story of Nebuchadnezzar's madness as a part of *The Monk's Tale.*

### XCVI. Belshazzar's Feast: The Handwriting on the Wall

Once more opportunity comes to Daniel to witness for his God and, as an interpreter, to state a truth that meant terror in the heart of a king, this time, Belshazzar, the son of Nebuchadnezzar. The narrative possesses rare dramatic power.

We quote Byron's poem on the subject:

*The Vision of Belshazzar*

"The king was on his throne,
The satraps thronged the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Judah deemed divine—
Jehovah's vessels hold
The godless Heathen's wine!

"In that same hour and hall
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:
The fingers of a man—
A solitary hand
Along the letters ran,
And traced them as a wand.

"The monarch saw and shook,
And bade no more rejoice;
All bloodless waxed his look,
And tremulous his voice.
'Let men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth.'

"Chaldea's seers are good,
But here they have no skill;
And the unknown letters stood
Untold and awful still.
And Babel's men of age
Are wise and deep in lore;
But now they were not sage,
They saw—but knew no more.

"A captive in the land,
A stranger and a youth,
He heard the king's command,
He saw that writing's truth.
The lamps around were bright,
The prophecy in view;
He read it on that night—
The morrow proved it true.

"'Belshazzar's grave is made,
His kingdom passed away,
He, in the balance weighed,
Is light and worthless clay;
The shroud, his robe of state:
His canopy the stone;
The Mede is at his gate!
The Persian on his throne.'"

The student may also find Mrs. Hemans' poem *Belshazzar's Feast,* and Chaucer's version, in *The Monk's Tale,* of interest.

## XCVII. Daniel in the Lions' Den

Again we see Daniel and Daniel's God put to the test. The result is the same; both are vindicated, and the monarch, this time the Persian Darius, is deeply impressed.

This scene has had great influence upon painters. Have you seen any paintings based upon the story? If you have not, do so when possible, and now study the narrative until you are satisfied how such a picture should be painted.

## XCVIII. Esther

The story of Esther reveals great literary skill. We find good characterization, plot and counterplot, several dramatic incidents, intrigue, rapidity of motion, and a satisfactory dénouement. The author was, moreover, a man who knew life.

"Here are regal splendor, despotic power, sensual passion, intriguing servility, murderous revenge. And here on this dark and stormy sea is a young woman, gifted with beauty, discretion, courage, who masters these menacing elements and becomes the saviour of her people. Her dramatic story is full of the strange turns that fancy delights in, from the distaff to the throne, from the banquet to the gibbet; full also of the singular chances, so-called, in which the most trivial things, as in a hair-balance, determine destiny. These give it the zest of a thrilling novel."*

Dean Stanley thus estimates the story: "The story of Esther, glorified by the genius of Handel and sanctified by the piety of Racine, is not only a material for the noblest and gentlest of meditations, but a token that in the daily events—the unseen chances—of life, in little unremembered acts, in the fall of a sparrow, in the earth bringing forth fruit by herself, God is surely present. The name of God is not here, but the work of God *is.*"

Racine's dramatization of the story should also be read.

* *Ruth and Esther,* by James M. Whiton, in *The Bible as Literature,* by Richard G. Moulton and others.

# A PRONOUNCING GLOSSARY OF PERSONS AND PLACES WITH DERIVATIVE MEANINGS.

*Wherever necessary to indicate the pronunciation, diacritical marks are used.*

**Aaron**, a'ron, light (?). Ex. 4.
**Abagtha**, a-bag'thah, given by fortune. Esther 1.
**Abana**, a'ba-nah, stony. 2 Kings 5.
**Abarim**, a'ba-rim, regions beyond. Num. 27.
**Abed-nego**, a-bed'ne-go, servant or worshipper of Nebo. Dan. 1.
**Abel**, ā'bel, vanity. Gen. 4.
**Abel - cheramim**, a'bel-ker'a-mim, meadow of vineyards. Judg. 11.
**Abel-mizraim**, a'bel-miz-ra'im, mourning of the Egyptians. Gen. 50.
**Abi**, a'bi, possessor. 2 Kings 18.
**Abiathar**, a-bi'a-thar, of plenty. 2 Sam. 17.
**Abib**, a'bib, an ear of corn. Ex. 13.
**Abiezrite**, ā'bi-ez'rite, a descendant of Abiezer. Judg. 6.
**Abigail**, a'bi-gale, father of exultation. 1 Sam. 27.
**Abigal**, a'bi-gal. 2 Sam. 17.
**Abihail**, a'bi-hale, of strength. Esther 2.
**Abijah**, a-bi'jah, of Jehovah. 1 Sam. 8.
**Abinadab**, a-bi'na-dab, of nobility. 1 Sam. 16.
**Abinoam**, a'bi-no'am, of pleasantness. Judg. 4.
**Abishai**, a'bi-sha'i, of a gift. I Sam. 24.
**Abner**, ab'ner, of light. I Sam. 14.
**Abraham**, a'bra-ham, of a great multitude. Gen. 17.
**Abram**, a'bram, high. Gen. 11.
**Absalom**, ab'sa-lom, of peace. 2 Sam. 14.
**Achish**, ā'kish, angry (?). 1 Sam. 26.
**Achshaph**, ak'shaf, enchantment. Josh. 11.
**Adalia**, a'da-li'ah, upright. Esther 9.
**Adam**, a'dam, red. Gen. 2.
**Adar**, a'dar, large. Ezra 6.
**Adonijah**, a'do-ni'jah, Jehovah is my Lord. 1 Kings 1.
**Adoniram**, a'do-ni'ram, lord of height. 1 Kings 5.
**Adoni-zedec**, a-do'ni-ze'dek, lord of justice. Josh. 10.
**Adrammelech**, ad-ram'me-lek, magnificence of the king. 2 Kings 19.
**Adriel**, a'dri-el, flock of God. 1 Sam. 18.
**Agag**, ā'gag, flaming. 1 Sam. 15.
**Agagite**, a'gag-ite. Esther 3.
**Ahab**, a'hab, uncle. 1 Kings 17.
**Ahasuerus**, a-haz'u-e'rus, king (?). Esther 1.
**Ahaz**, a'haz, possessor. 2 Kings 18.
**Ahaziah**, a'haz-i'ah, whom Jehovah upholds. 2 Kings 9.
**Ahijah**, a-hī'jah, brother of Jehovah. 1 Sam. 14.
**Ahikam**, a-hī'kam, of the enemy. 2 Kings 25.
**Ahimaaz**, a-him'a-az, of anger. 2 Sam. 17.
**Ahiman**, a-hi'man, of a gift. Num. 13.
**Ahinoam**, a-hin'o-am, of grace. 1 Sam. 27.
**Ahithophel**, a-hith'ō-fel, of impiety. 2 Sam. 16.
**Ahitub**, a-hi'tūb, of goodness. 1 Sam. 14.
**Ai**, ā'ī, a heap of ruins. Josh. 7.
**Aiah**, ā-ī'ah, hawk. 2 Sam. 3.
**Aijalon**, āj'a-lon, place of gazelles. Josh. 21.
**Allon-bacuth**, al-on-bak'ooth, oak of weeping. Gen. 35.
**Amalek**, am'al-ek. Gen. 36.
**Amalekites**, am-al'ek-ites, descendants of Amalek. Gen. 14.
**Amasa**, a'mas-a, burden. 2 Sam. 17.
**Ammiel**, am'i-el, people of God. 2 Sam. 9.

**Amminadab**, am-i'na-dăb, of the prince. Ruth 4.
**Amnon**, am'non, faithful. Judg. 11.
**Amorite**, am'or-ite, mountaineer. Gen. 10.
**Amoz**, a'moz, strong. 2 Kings 19.
**Anab**, a'nab, place fertile in grapes. Josh. 11.
**Anak**, a'nak, long-necked. Num. 13.
**Anakim**, an'a-kim, a tribe called after Anak. Josh. 11.
**Anath**, a'nath, an answer to prayer. Judg. 5.
**Apharsachites**, a-far'sak-ites. Ezra 5.
**Aphek**, a'fek, strength. 2 Kings 13.
**Aphiah**, af-i'ah. 1 Sam. 9.
**Arabah**, a'rab-ah, a plain. Josh. 18.
**Arah**, a'rah, wandering. Neh. 6.
**Ararat**, a'ra-rat. Gen. 8.
**Arba**, ar'bah. Josh. 14.
**Archite**, ark'ite, a native of Erech. 2 Sam. 15.
**Aridai**, a-rid'a-i. Esther 9.
**Aridatha**, a-rid'ath-ah. Esther 9.
**Arioch**, a'ri-ok, lion-like. Dan. 2.
**Arisai**, a-ris'ā-ī. Esther 9.
**Aroer**, ar'o-er, heath. Judg. 11.
**Artaxerxes**, ar-taks-erks'ēz, honored king. Ezra 6.
**Asaph**, a'saf, collector. 2 Kings.
**Asenath**, a'se-nath. Gen. 41.
**Ashdodites**, ash'dod-ites, inhabitants of Ashdod. Neh. 4.
**Asher**, ash'er, fortunate. Gen. 30.
**Ashkelon**, ash'kel-on, migration. Judg. 14.
**Ashpenaz**, ash'pen-az. Dan. 1.
**Aspatha**, as'pa-thah. Esther 9.
**Assyria**, a-sir'i-a, the land named from Asshur. Gen. 2.
**Atad**, a'tad, buckthorn. Gen. 50.
**Azariah**, a'zar-i'ah, whom Jehovah aids. Dan. 1.
**Azekah**, az'ek-ah, dug over. 1 Sam. 17.

**Baal**, ba'al, lord, owner. Judg. 6.
**Baal-berith**, ba'al-be'rith, lord of covenant. Judg. 8.
**Baal-gad**, ba'al-gad', lord of fortune. Josh. 11.
**Baal-zephon**, ba'al-zeph'on, place of Zephon. Ex. 14.
**Babel**, ba'bel, confusion. Gen. 11.
**Bahurim**, ba-hur'im, low grounds. 2 Sam. 17.
**Balaam**, ba'lam, destruction. Josh. 24.
**Balak**, ba'lak, to make empty. Josh. 24.
**Barak**, ba'rak, thunderbolt, lightning. Judg. 4.
**Barzillai**, bar-zil'a-i, of iron. 2 Sam. 17.
**Beer**, be'er, a well. Judg. 9.
**Beer-lahai-roi**, be-er'la-hi'roi, vision of God to the living. Gen. 16.
**Beer-sheba**, be'er-she'bah, well of the oath. Gen. 21.
**Belshazzar**, bel-shaz'ar, Bel protects. Dan. 5.
**Belteshazzar**, bel'te-shaz'ar, preserve his life. Dan. 1.
**Benaiah**, be-na'ya, whom Jehovah has built. 1 Kings 1.
**Benjamin**, ben'ja-min, of the right hand. Gen. 35.
**Beor**, be'or. Josh. 24.
**Berechiah**, ber-e-kī'a. Neh. 6.
**Berodach-baladan**, be'ro-dak-bal'a-dan, Berodach has given a son. 2 Kings 20.
**Beth-aven**, beth-a'ven, of vanity. 1 Sam. 14.
**Beth-el**, beth'el, house of God. Gen. 12.
**Beth-horon**, beth-ho'ron, of the hollow. Josh. 10.
**Beth-lehem**, beth'le-hem, of bread. Gen. 35.
**Beth-lehemite**, beth'le-hem-ite, a man of Bethlehem. 1 Sam. 16.
**Beth-lehem-judah**, beth'le-hem-joo'dah, Bethlehem of Judah. Ruth 1.
**Beth-peor**, beth'pe'or, temple of Peor Deut. 3.
**Beth-shittah**, beth'shit'ah, of acacias Judg. 7.
**Bethul**, beth'ul, same as Bethel (?) Josh. 19.
**Bigtha**, big'thah. Esther 1.
**Bilhah**, bil'hah, modesty. Gen. 29.
**Biztha**, biz'thah. Esther 1.
**Boaz**, bo'az, strength. Ruth 2.
**Bozez**, bo'zez, shining. 1 Sam. 14.
**Bul**, rain. 1 Kings 6.

**Cain**, possession. Gen. 4.
**Calcol**, kal'kol. 1 Kings 4.
**Caleb**, a dog. Num. 26.
**Canaan**, ka'nan, low region. Gen. 9.
**Canaanite**, ka'nan-ite, an inhabitant of Canaan. Gen. 12.
**Carcas**, kar'kas. Esther 1.
**Carmel**, karm'el, park. 1 Sam. 15.
**Carshena**, kar'shen-ah. Esther 1.
**Cherith**, ke'rith, separation. 1 Kings 17.
**Cherubim**, cher'ub-im, plural of Cherub. Gen. 3.
**Chilion**, kil'i-on, wasting away. Ruth 1.
**Chinneroth**, kin'er-oth, a lyre. Josh. 19.
**Cush**, kŭsh, black. Gen. 10.
**Cyrus**, the sun. Ezra 1.

**Dagon**, da'gon, fish. Judg. 16.
**Damascus**, dam-ask'us. 1 Kings 19.
**Dan**, judge. Gen. 30.
**Daniel**, God's judge. Dan. 1.
**Darda**, dar'dah, pearl of knowledge. 1 Kings 4.
**Darius**, da-ri'us, governor (?). Ezra 4.
**David**, beloved. 1 Sam. 16.
**Debir**, de'ber, a recess. Josh. 10.
**Deborah**, deb'or-ah, bee. Judg. 4.
**Delilah**, de-li'lah, languishing. Judg. 16.
**Dor**, dwelling. Josh. 11.
**Dothan**, do'than, two wells or cisterns. Gen. 37.
**Dura**, dū'ra, circle. Dan. 3.

**Eden**, e'den, pleasantness. Gen. 2.
**Edom**, e'dom, red. Gen. 25.
**Eglon**, eg-lon, heifer. Judg. 3.
**Egypt**, black. Gen. 12.
**Ekron**, ek'ron, eradication. 1 Sam. 18.
**Elah**, e'lah, oak. 1 Sam. 17.
**El-beth-el**, el-beth'el, the God of the house of God. Gen. 35.
**Eleazar**, el'e-a'zar, he whom God aids. Ex. 6.
**El-elohe-Israel**, el'el-o'he-iz'ra-el, God, the God of Israel. Gen. 33.
**Eli**, e'li, exalted. 1 Sam. 1.
**Eliab**, e-li'ab, whose father is God. 1 Sam. 16.
**Eliah**, el-i'ah, same as Elijah. 1 Kings 17.
**Eliakim**, el-i'a-kim, whom God establishes. 2 Kings 18.
**Elijah**, e-li'jah, my God is Jehovah. 1 Kings 17.
**Elimelech**, e-lim'e-lek, to whom God is king. Ruth 1.
**Elisha**, e-li'sha, to whom God is salvation. 1 Kings 19.
**Elishama**, el-i'sha-mah, whom God hears. 2 Kings 25.
**Elkanah**, el'ka'nah, whom God possessed. 1 Sam. 1.
**Elul**, e'lool, to glean. Neh. 6.
**En-dor**, en'dor, fountain of Dor. 1 Sam. 28.
**En-hakkore**, en'hak-o'ree, fountain of him that calleth. Judg. 15.
**En-rogel**, en'ro'gel, fountain of the secret. 2 Sam. 17.
**Ephes-dammin**, e'fez-dam'in, boundary of blood. 1 Sam. 17.
**Ephraim**, ef'ra-im, fruitful. Gen. 41.
**Ephrathah**, ef'rat-ah, fruitful. Ruth 4.
**Ephron**, ef'ron, of a calf. Gen. 23.
**Esar-haddon**, e'sar-had'on, gift of fire. 2 Kings 19.
**Esau**, e'saw, hairy. Gen. 25.
**Eschol**, esh'kol, cluster. Num. 14.
**Eshkalonites**, esh'ka-lon-ites, men of Ashkalon. Josh. 13.
**Eshtaol**, esh'ta-ol, narrow pass. Judg. 13.
**Etam**, e'tam, a place of ravenous creatures. Judg. 15.
**Etham**, e'tham, boundary of the sea. Ex. 13.
**Ethiopia**, e'thi-o'pi-a, burnt faces. Esther 1.
**Euphrates**, ū-frā'tēz, the fertile river (?). Gen. 2.
**Eve**, life. Gen. 3.
**Evil-merodach**, e'vil-me'ro-dak, man of Merodach. 2 Kings 25.
**Exodus**, ex'o-dus, departure.
**Ezel**, e'zel, departure. 1 Sam. 20.

**Gad**, a troop, good fortune. Gen 30.
**Gadites**, gad'ites, persons belonging to the tribe of Gad. Deut. 3.

Gai, ga'i, 1 Sam. 17.
Gashmu, gash'mū. Neh. 6.
Gath, wine-press. 1 Sam. 17.
Gaza, ga'zah, strong. Judg. 6.
Geba, ge'bah, hill. 1 Sam. 14.
Gebalites, ge'bal-ites. 1 Kings 5.
Gedaliah, ged'al-i'ah, whom Jehovah has made great. 2 Kings 25.
Gehazi, ge-ha'zi, valley of vision. 2 Kings 4.
Genesis, jen'e-sis, beginning.
Gentiles, nations. Judg. 4.
Gerizim, ger'e-zim, persons living in a desert. Judg. 9.
Gershom, ger'shom, stranger. Ex. 2.
Geshem, ge'shem, stout. Neh. 2.
Gezer, ge'zer, precipice. Josh. 10.
Gibeah, gib'e-ah, hill. 1 Sam. 14.
Gideon, gid'e-on, breaker. Judg. 6.
Gihon, gi'hon, a river. Gen. 2.
Gilead, gil'e-ad, hill of witness. Gen. 31.
Gilgal, gil'gal, a circle. 2 Kings 2.
Girgashite, gir'gash-ite, dweller in a clayey soil. Josh. 24.
Goliath, go-li'ath, exile (?). 1 Sam. 17.
Goshen, gō'shen, frontier. Gen. 45.

Habor, ha'bor, joining together. 2 Kings 18.
Hachilah, hak'i-lah, dark. 1 Sam. 24.
Hadassah, had as'ah, myrtle. Est. 2.
Hagar, hā'gar, flight. Gen. 16.
Haggai, hag'a-i, festive. Ezra 5.
Halah, ha'lah. 2 Kings 18.
Halak, ha'lak, smooth. Josh. 11.
Ham, warm. Gen. 9.
Haman, ha'man, honorable. Esther 3.
Hamath, ha'math, fortress. 2 Kings 18.
Hamor, ha'mor, ass. Gen. 33.
Hamutal, ha-mū'tal, like dew. 2 Kings 24.
Hananiah, han'an-i'ah, whom Jehovah gave. Dan. 1.
Haran, hā'ran, mountaineer. Gen. 11.
Harbona, har-bo'na, ass-driver. Esther 1.
Harosheth, ha-ro'sheth, carving. Judg. 4.
Hatach, ha'tak. Esther 4.
Havilah, ha-vil'ah, terror. Gen. 10.
Hazael, hā'za-el, whom God watches over. 1 Kings 19.
Hazor, ha'zor, village. Josh. 11.
Heber, he'ber, fellowship. Judg. 4.
Hebrews, descendants of Heber. Gen. 40.
Hebron, he'bron, alliance. Gen. 13. 18.
Hegai, he'gā-ī. Esther 2.
Heman, he'man, faithful. 1 Kings 4.
Hena, he'nah 2 Kings 18.
Henadad, hen'a-dad, favor of Hadad (?). Ezra 3.
Hermon, her'mon, lofty. Josh. 11.
Heth, trembling. Gen. 10.
Hezekiah, hez-e-ki'ah, the might of Jehovah. 2 Kings 18.
Hezron, hez'ron. Ruth 4.
Hiddekel, hid'e-kel, the rapid Tigris. Gen. 2.
Hilkiah, hilk-i'ah, portion of Jehovah. 2 Kings 18.
Hirah, hi'rah, nobility. 1 Kings 5.
Hittites, hit'ites, descendants of Heth. Gen. 15.
Hivites, hī'vītes, villagers. Ex. 3.
Hobab, ho'bab, beloved. Judg. 4.
Hoham, ho'ham. Josh. 10.
Hophni, hŏf'nī, pugilist. 1 Sam. 1.
Hor, mountain. Num. 20.
Horeb, ho'reb, desert. Ex. 3.
Hormah, hor'mah, a devoting, a place laid waste. Num. 14.
Horonite, hŏr'o-nīt, a native of Beth-horen. Neh. 2.
Hoshea, ho-she'ah, salvation. 2 Kings 18.
Hushai, hū'sha-ī, hasting. 2 Sam. 15.

Ichabod, ik'a-bŏd, inglorious. 1 Sam. 14.
Imlah, im'lah, whom God will fill up. 1 Kings 22.
India. Esther 1.
Isaac, i'zak, laughter. Gen. 17.
Ishmael, ish'ma-el, whom God hears. Gen. 16.
Israel, iz'ra-el, soldier of God. Gen. 32.
Issachar, is'ak-ar, there is reward. Gen. 30.
Ithra, ith'rah, excellence. 2 Sam. 17.

**Ittai**, it'a-i. 2 Sam. 18.
**Ivvah**, iv'a, overturning. 2 Kings 18.

**Jaazaniah**, ja'az-an-i'ah, whom Jehovah hears. 2 Kings 25.
**Jabin**, ja'bin, he who understands. Judg. 4.
**Jacob**, supplanter. Gen. 25.
**Jael**, ja'el, the mountain goat. Judg. 4.
**Jair**, ja'er, enlightens. Esther 2.
**Japheth**, jā'feth, extension. Gen. 5.
**Japhia**, ja-fi'ah, splendid. Josh. 19.
**Jarmuth**, jar'mŭth, height. Josh. 10.
**Jashar**, ja'shar, upright. Josh. 10.
**Jebusites**, jeb'u-sites, the descendants of Jebus, the son of Canaan. Num. 13.
**Jeconiah**, jek'on-i'ah, Jehovah establishes. Esther 2.
**Jehohanan**, je-ho'han-an, Jehovah is gracious. Neh. 6.
**Jehoiachin**, je-hoi'a-kin, Jehovah appointed. 2 Kings 24.
**Jehoiada**, je-hoi'a-da, Jehovah knoweth. 1 Kings 1.
**Jehoiakim**, je-hoi'a-kim, Jehovah has set up. 2 Kings 24.
**Jehoshaphat**, je-hosh'a-fat, whom Jehovah judges. 1 Kings 22.
**Jehovah**, je-ho'vah, the Eternal One. Ex. 6.
**Jehovah-jireh**, je-ho'vah-ji'ray, Jehovah will provide. Gen. 22.
**Jehovah - shalom**, je-ho'vah-sha'lom, Jehovah send peace. Judg. 6.
**Jehu**, je'hu, he that is. 1 Kings 19.
**Jephthah**, jef'tha, God opens. Judg. 11.
**Jephunneh**, je-fŭn'e, nimble. Num. 13.
**Jeremiah**, jĕr-e-mi'a, whom Jehovah has appointed. 2 Kings 24.
**Jericho**, jer'i-ko, a fragrant place. Num. 22.
**Jeroboam**, jer-o-bo'am, whose people are many. 1 Kings 21.
**Jerubbaal**, jer-ŭ-bā'al, let Baal plead. Judg. 6.
**Jerubbesheth**, jer-ŭb-bē'sheth, let shame plead. 2 Sam. 11.
**Jerusalem**, je-roo'sa-lem, foundation or habitation of peace. Josh. 10.
**Jeshua**, jesh'u-a, Jehovah is salvation. Ezra 3.
**Jesse**, jes'sy, firm or manly. Ruth 4.
**Jether**, je'ther, same as **Ithra**. 1 Kings 2.
**Jethro**, jeth'ro, scruples. Ex. 3.
**Jew**, derived from Judah. Est. 2.
**Jezebel**, jez'e-bel, chaste. 1 Kings 18.
**Joab**, jo'ab, Jehovah is father. 2 Sam. 11.
**Joah**, jo'ah, Jehovah is brother. 2 Kings 18.
**Joash**, jo'ash, whom Jehovah supports (?). Judg. 6.
**Jobab**, jo'bab, a desert. Gen. 10.
**Joel**, jo'el, Jehovah is might. 1 Sam. 8.
**Johanan**, jo-hā'nan, Jehovah is gracious. 2 Kings 25.
**Jonathan**, jŏn'a-than, gift of God. 1 Sam. 14.
**Joram**, jo'ram, high. 2 Kings 9.
**Jordan**, jor'dan, flowing down. Gen. 13.
**Joseph**, jo'zef, he shall add. Gen. 30.
**Joshua**, jŏsh'u-a, Savior. Num. 14.
**Jotham**, jo'tham, Jehovah is upright. Judg. 9.
**Jozadak**, jo'za-dak. Ezra 3.
**Judah**, ju'dah, praised. Gen. 29.

**Kadesh**, ka'desh, consecrated. Gen. 20.
**Kadesh - barnea**, ka'desh-bar'ne-ah. Num. 34.
**Kadmiel**, kad'mi-el, one before God. Ezra 3.
**Kareah**, ka-re'ah, bald. 2 Kings 25.
**Kedesh Naphtali**, ke'desh naf'ta-li. Judg. 4.
**Kenizzite**, ke'niz-ite, descendant of Kenaz. Gen. 15.
**Kish**, hard. 1 Sam. 9.
**Kishon**, ki'shon, winding. Judg. 4.

**Laban**, la'ban, white. Gen. 24.
**Lachish**, la'kish, impregnable. Josh. 10.
**Lappidoth**, la'pid-oth, torches. Judg. 4.
**Leah**, le'ah, gazelle. Gen. 29.

**Lebanon**, leb'a-non, the white (mountain). Deut. 1.
**Lebonah**, leb-o'nah, frankincense. 1 Kings 5.
**Lehi**, le'hi, jaw-bone. Judg. 15.
**Levi**, le'vi, associated. Gen. 29.
**Levites**, le'vites, descendants of Levi. Ex. 6.
**Libnah**, lib'nah, whiteness. Num. 33.
**Lo-debar**, lo'de-bar, without pasture. 2 Sam. 9.
**Luz**, lūz, almond tree. Gen. 28.

**Maachathite**, ma-ak'ath-ite, native of Maachah. 2 Kings 25.
**Machir**, mā'kir, sold. Gen. 50.
**Machpelah**, mak-pe'lah, a doubling. Gen. 23.
**Madon**, ma'don, place of contention. Josh. 11.
**Mahanaim**, ma'han-a'im, two camps. 2 Sam. 17.
**Mahaneh-dan**, ma'ha-nĕ-dan, camp of Dan. Judg. 13.
**Mahlon**, mah'lon, a sick person. Ruth 1.
**Mahol**, ma'hol, a dance. 1 Kings 4.
**Makkedah**, mă-kē'da, place of shepherds. Josh. 10.
**Mamre**, mam're, fatness. Gen. 14.
**Manasseh**, ma-nas'ay, one who causes to forget. Gen. 41.
**Maoch**, ma'ok, oppressed (?). 1 Sam. 27.
**Marsena**, mar'se-nah. Esther 1.
**Matrites**, ma'tri-tes, rainy. 1 Sam. 10.
**Mattaniah**, mat-an-i'ah, gift of Jehovah. 2 Kings 24.
**Medes**, inhabitants of Media. 2 Kings 18.
**Megiddo**, me-gid'o, place of troops. Judg. 5.
**Mehetabel**, me-het'ab-el, God makes happy. Neh. 6.
**Meholathite**, me-ho'lath-ite, native of Meholah. 1 Sam. 18.
**Mehuman**, me-hu'man, faithful. Esther 1.
**Memucan**, me-mu'kan. Esther 1.
**Mephibosheth**, mef-ib'osh-eth, destroying shame. 2 Sam. 9.
**Merab**, me'rab, increase. 1 Sam. 18.
**Meribah**, me'reb-ah, water of strife. Ex. 17.
**Meroz**, me'roz, secret. Judg. 5.
**Meshullam**, me-shul'am, friend. Neh. 6.
**Mesopotamia**, mes'o-pot-a'mi-ah, amidst the rivers. Gen. 24.
**Mica**, mi'ka. 2 Sam. 9.
**Micaiah**, mi-kā'ya, who is like unto Jehovah? 1 Kings 22.
**Michal**, mi'kal, who is as God. 1 Sam. 18.
**Michmash**, mik'mash, treasured. 1 Sam. 14.
**Midian**, mid'ī-an, strife. Gen. 25.
**Migdol**, mig'dol, a tower. Ex. 14.
**Migron**, mig'ron, a precipice. 1 Sam. 14.
**Milcah**, mil'kah, a queen. Gen. 11.
**Millo**, mil'o, fulness. Judg. 9.
**Minnith**, min'ith, allotment. Judg. 11.
**Miriam**, mir'ī-am, bitterness. Ex. 15.
**Mishael**, mi-sha'el, entreaty. Dan. 1.
**Misrephoth-maim**, mis're-foth-ma'im, burning of waters. Josh. 11.
**Mithredath**, mith're-dath, treasurer. Ezra 1.
**Mizpah**, miz'pah, a look out. Gen. 31.
**Mizpeh**, miz'peh, watch-tower. Josh. 11.
**Moab**, mo'ab, progeny of a father. Gen. 19.
**Mordecai**, mor'de-kī, worshipper of Merodach. Esther 2.
**Moreh**, mo're, high oak. Gen. 12.
**Moriah**, mor-i'ah, appearance of Jehovah. Gen. 22.
**Moses**, saved from the water. Ex. 2.

**Naaman**, na'am-an, pleasantness. 2 Kings 5.
**Naboth**, na'both, fruits. 1 Kings 21.
**Nahash**, na'hash, serpent. 2 Sam. 17.
**Nahor**, na'hor, snorting. Gen. 11.
**Naioth**, nā'yoth, habitations. 1 Sam. 19.
**Naomi**, na'o-mī, pleasant. Ruth 1.
**Naphtali**, naf'tal-i, my wrestling. Gen. 30.
**Nathan**, na'than, gift. 2 Sam. 12.
**Nazirite**, naz'ir-ite. Judg. 16.

ebaioth, nē-ba'yoth, high places. Gen. 25.
ebat, ne'bat, aspect. 1 Kings 21.
ebo, ne'bo, a lofty place. Deut. 32.
ebuchadnezzar, neb'u-kad-nez'ar, Nebo protects the crown. 2 Kings 24.
ebuzar-adan, neb'u-zar'a-dan, chief of the executioners. 2 Kings 25.
ehushtan, ne-hush'tan, brazen. 2 Kings 18.
ephilim, nef'i-lim. Num. 13.
er, light. 1 Sam. 24.
ethaniah, neth'an-i'ah, whom Jehovah gave. 2 Kings 25.
etophathi, net-of'ath-i, an inhabitant of Netophah. 2 Kings 25.
imshi, nim'shī, discloser (?). 1 Kings 19.
ineveh, nin'ev-eh, dwelling. 2 Kings 19.
isan, nī'san. Neh. 2.
isroch, nis'rok, eagle. 2 Kings 19.
oadiah, no'ad-i'ah, whom Jehovah meets. Neh. 6.
oah, no'ah, rest. Gen. 5.
od, flight, wandering. Gen. 4.
un, fish. Ex. 33.

badiah, ob'ad-i'ah, worshipper of Jehovah. 1 Kings 18.
bed, o'bed, worshipping. Ruth 4.
g, giant. Num. 21.
n, the sun. Gen. 41.
no, o'no, strong. Neh. 6.
phir, o'feer, abundance. 1 Kings 10.
phrah, of'rah, fawn. Judg. 6.
reb, o'reb, raven. Judg. 7.
rpah, orp'ah, hind. Ruth 1.

addan-aram, pa'dan-a'ram, the plain of Syria. Gen. 25.
alestine, pal'es-tine, land of strangers. Ex. 15.
aran, pa'ran, cavernous. Deut. 33.
arshandatha, par'shan-da'thah, given to Persia (?). Esther 9.
eniel, pe'ni-el, the face of God. Gen. 32.
eninnah, pe-nin'ah, coral. 1 Sam. 1.
erez, pē'rez, breach. Ruth 4.
erizzites, per'iz-ites, belonging to a village. Gen. 34.

Pharaoh, fā'roh, great house. Gen. 12.
Pharpar, far'par, swift, 2 Kings 5.
Philistia, fil-ist'i-a, the land of the Philistines.
Philistine, fī-lis'tin, strangers. Gen. 21.
Pi-hahiroth, pi'ha-hi'roth, where sedge grows. Ex. 14.
Pīram, pi'ram, like a wild ass. Josh. 10.
Pisgah, pīz'gah, an isolated peak. Num. 21.
Pishon, pī'shon, flowing stream (?). Gen. 2.
Pithom, pi'thom, the narrow place. Ex. 1.
Poratha, po'rath-ah, having many chariots (?). Esther 9.
Potiphar, pot'i-far, belonging to the sun. Gen. 37.
Poti-phera, pot'i-fer'a, same as Potiphar. Gen. 41.
Pur, poor, a lot. Esther 3.
Purah, poo'rah. Judg. 7.
Purim, poor'im, lots. Est. 9.

Raamses, rā-am'ses, son of the sun. Ex. 1.
Rabbah, rab'ah, capital city. 2 Sam. 11.
Rab-saris, rab'sar-is, chief eunuch. 2 Kings 18.
Rab-shakeh, rab'sha-kay, a general. 2 Kings 18.
Rachel, ra'chel, ewe. Gen. 29.
Rahab, ra'hab, broad. Josh. 2.
Ram, high. Ruth 4.
Ramah, ra'mah, high place. Judg. 4.
Ramath-lehi, ra'math-le'hi, the hill of the jawbone. Judg. 15.
Ramoth - Gilead, ra'moth-gil'e-ad, heights of Gilead. 1 Kings 22.
Rameses, ram'e-sēz, same as Raamses. Gen. 47.
Rebekah, re-bek'ah, a noose. Gen. 22.
Red Sea. Ex. 14 (see map).
Rehob, re'hob, street. 2 Sam. 8.
Rephidim, ref'id-im, supports. Ex. 17.
Reuben, behold a son. Gen. 29.

**Reubenites**, descendants of Reuben. Num. 26.
**Rezeph**, re'zef, a stone. 2 Kings 19.
**Riblah**, rib'lah, fertility. 2 Kings 25.
**Rimmon**, rĭm'on, pomegranate. 2 Kings 5.
**Rogelim**, ro'gel-ĭm, fullers. 2 Sam. 17.
**Ruth**, friendship. Ruth 1.

**Salmon**, sal'mon, shady. Ruth 4.
**Samson**, sam'son, like the sun. Judg. 13.
**Samuel**, sam'u-el, asked for of God. 1 Sam. 2.
**Sanballat**, san-bal'at, strength or heroic courage. Neh. 2.
**Sarah**, sa'rah, princess. Gen. 17.
**Sarai**, sa'ra-i, contentious. Gen. 11.
**Saul**, asked for. 1 Sam. 9.
**Seir**, se'ir, hairy. Gen. 36.
**Seneh**, se'nay, crag, thorn. 1 Sam. 14.
**Sennacherib**, sen-ak'er-ib, like a lion. 2 Kings 18.
**Sepharvaim**, se'far-va'im. 2 Kings 18.
**Seraiah**, sē-ra'ya, soldier of Jehovah. 2 Kings 25.
**Seth**, substitute. Gen. 4.
**Shaalim**, sha-al'im. 1 Sam. 9.
**Shadrach**, shad'rak, a royal one. Dan. 1.
**Shalisha**, sha'lish-ah, a third part. 1 Sam. 9.
**Shalmaneser**, shal'man-e'zer, Shalman be propitious. 2 Kings 18.
**Shamgar**, sham'gar. Judg. 5.
**Shammah**, sham'ah, astonishment. 1 Sam. 16.
**Shaphat**, sha'fat, judge. 1 Kings 9.
**Sharezer**, shar-e'zer, protect the king. 2 Kings 19.
**Shealtiel**, she-al'ti-el, I asked from God. Ezra 3.
**Sheba**, she'bah, an oath. 1 Kings 10.
**Shebnah**, sheb'nah, youth. 2 Kings 18.
**Shechem**, she'kem, back, shoulder. Gen. 34.
**Shem**, name. Gen. 5.
**Shemaiah**, shē-ma'ya, Jehovah has heard. Neh. 6.
**Sheol**, she'ol, the grave. Gen. 44.
**Sheshai**, shesh'a-i, clothed in whit(?). Num. 13.
**Sheshbazzar**, shesh-baz'ar, joy in adversity. Ezra 1.
**Shethar-bozenai**, she'thar-boz'e-na'bright star. Ezra 5.
**Shiloh**, shi'lo, rest. 1 Sam. 2.
**Shimei**, shim'e-i, my fame. 1 Kings
**Shimron**, shĭm'ron, watchful. Josh11.
**Shinar**, shī'nar, country of the tw rivers. Gen. 10.
**Shittim**, shit'im, acacias. Num. 2
**Shobi**, sho'bi, taking captive. 2 Sam17.
**Shunammite**, shoon'am-ite, an inhabitant of Shunem. 2 Kings 4.
**Shunem**, shoon'em, two resting-place1 Sam. 28.
**Shur**, shoor, a fort. 1 Sam. 15.
**Shushan**, shoo'shan, a lily. Esther
**Siddim**, sĭd'im, the plains. Gen. 14.
**Sidon**, sī'don, fishing. Gen. 10.
**Sidonians**, si-do'ni-ans, persons livin in Sidon. 1 Kings 5.
**Sihon**, si'hon, brush. Num. 21.
**Simeon**, sim'e-on, hearing. Gen. 29.
**Sinai**, sī'na-i, pointed. Ex. 19.
**Sisera**, si'ser-ah, battle array. Judg.
**Sivan**, sē'van, bright. Esther 8.
**Socoh**, so'ko, branches. 1 Sam. 17.
**Solomon**, sol'om-on, peaceable. Sam. 12.
**Sorek**, so'rek, choice vine. Judg. 1
**Succoth**, sŭk'oth, booths. Gen. 33.
**Syria**. 1 Kings 22.

**Taanach**, ta'a-nak, sandy soil. Judg5.
**Tabbath**, tăb'ath, pleasantness. Judg7.
**Tabor**, ta'bor, height. Judg. 4.
**Talmai**, tal-ma'i, abounding in fu rows. Num. 13.
**Tamar**, ta'mar, a palm tree. Ruth
**Tanhumeth**, tan-hum'eth, consol tion. 2 Kings 25.
**Tarshish**, tar'shish, hard. 1 Kings 1
**Tartan**, tar'tan, military chief. Kings 18.
**Tattenai**, tat'e-na-i, gift. Ezra 5.
**Tebeth**, te'beth, the cold month. Esther 2.

Tekel, te'kel, weighed. Dan. 5.
Telaim, te'la-im, lambs. 1 Sam. 15.
Telassar, tel'as'ar, Assyrian hill. 2 Kings 19.
Terah, te'rah, turning or wandering. Josh. 24.
Teresh, te'resh, severe. Esther 2.
Thebez, thē'bĕz, brightness. 2 Sam. 11.
Timnah, tim'nah, a portion. Judg. 13.
Timnath-serah, tim'nath-se'rah, portion of the remainder. Josh. 24.
Tirhakah, tir'ha-kah, distance. 2 Kings 19.
Tishbite, tish'bite, inhabitant of Tishbe. 1 Kings 17.
Tob, tōb, good. Judg. 11.
Tobiah, tō-bī'ah, Jehovah is good. Neh. 2.
Tyre, tire, rock. 1 Kings 5.

Upharsin, ū-far'sin. Dan. 5.
Uriah, ū-rī'ah, light of Jehovah. 2 Sam. 11.
Urim, ū'rim, light. Ex. 28.

Vaizatha, va'ī-za'thah, pure, white. Esther 9.
Vashti, vash'tī, beautiful. Esther 1.

Zaanannim, za'a-nan'im, wanderings. Judg. 4.
Zadok, zā'dok, just. 2 Sam. 17.
Zaphenath-paaneah, zaf'e-nath-pa'a-ne'ah, prince of the life of the age. Gen. 41.
Zarephath, zar'ef-ath, workshop for refining metals. 1 Kings 17.
Zarethan, za're-than, cooling. Josh. 3.
Zebulun, zeb'u-lon, dwelling. Gen. 30.
Zedekiah, zed'ek-ī'ah, justice of Jehovah. 1 Kings 22.
Zeeb, ze'eb, wolf. Judg. 7.
Zelzah, zel'zah, shade in the heat. 1 Sam. 10.
Zephaniah, zef'an-ī'ah, whom Jehovah hid. 2 Kings 25.
Zererah, ze're-rah. Judg. 7.
Zeresh, zer'esh, gold. Esther 5.
Zeror, ze'ror, bundle. 1 Sam. 9.
Zerubbabel, ze-rub'ba-bel, scattered in Babylon. Ezra 3.
Zeruiah, ze'roo-ī'ah, wounded. 1 Sam 24.
Zethar, ze'thar. Esther 1.
Ziba, zī'bah, planter. 2 Sam. 9.
Ziv, zīv, blossom. 1 Kings 6.
Zilpah, zīl'pah, drooping. Gen. 29.
Zimri, zīm'rī, celebrated in song. 2 Kings 9.
Zin, thorn. Num. 13.
Ziph, zif, flowing. 1 Sam. 24.
Zippor, zip'or, bird. Josh. 24.
Zipporah, zip'or-ah, little bird. Ex. 2.
Zoan, zo'an, low region. Num. 13.
Zorah, zo'rah, a place of hornets. Judg. 13.
Zuph, zŭf, honeycomb. 1 Sam. 9.

# APPENDIX

(Adapted, and enlarged, from the *Manual for the Study of English Classics,* by George L. Marsh)

## HELPS TO STUDY

### General Matters

Fortunately the language of the English Bible has been changed as little as possible from the early versions. The fourteenth century translation of Wyclif, of course, had to be modernized in the work of Tyndale (sixteenth century) and of the King James translators (seventeenth century); but the American revision used in the text makes few verbal changes from the King James version except to correct errors or misunderstandings. What is the result of all this as to harmony of style with a primitive original?

What advantages has the form of the text, compared with the conventional way of printing the Bible, divided into chapters and verses? Are there any disadvantages?

It has been asserted (by Cardinal Newman, in his *Idea of a University*) that the Bible is not literature in the strict sense of that term, because it is "no picture of life, but an anticipation of death and judgment." Compare the view now commonly held (pp. 9, 10). Can the two views be reconciled?

Specific examples of the various "characteristics of Bible literature" pointed out by the editor (pp. 11-14) should be observed throughout the reading, and classified. The Notes (pp. 363-86) contain many questions and suggestions as to matters of style, literary effectiveness, etc., which have to a considerable extent anticipated this Appendix.

Many Old Testament narratives are found dramatized in the mystery (or miracle) plays, of which specimens may be found in such sources as Manly's *Specimens of the Pre-Shaksperean Drama*

See particularly the comic quarrel attributed to Noah and his wife in the Towneley play of "Noah's Flood" (cf. selection V); and the pathetic Brome play of Abraham and Isaac (cf. pp. 40, 41).

Note different types of narration: Deborah's narrative song (pp. 169-72); the fable (pp. 180-81, 374); the idyl (the Book of Ruth, pp. 191 ff.), etc. *The Book of the Short Story* includes in its lists of short stories the Books of Ruth, Jonah, and Esther, and the story of Shadrach, Meshach, and Abednego (pp. 330-33), besides various parts of the Apocrypha.

Do you find any narration which departs from the actual order in which events happened? Any plunging into the middle of things, for instance, with retrospective explanation? Any conscious use of suspense to heighten the effect? Any beginnings or endings with the particular "snap" that is likely to be characteristic of present-day short stories?

Uses of the Bible in great literature, especially in books read in the English course, should be noted. See pages 15-18, 363-86, and supplementary notes below. Of the books commonly read in schools, *The Pilgrim's Progress* very notably imitates the style of the English Bible.

Note the sentence structure—the tendency to connect simple clauses by "and" (as on p. 19 and elsewhere), and not to have much subordination. Observe repetitions also; repetition and parallelism are among the most common characteristics of Hebrew literature.

Perry Pictures of Old Testament subjects are numerous.

### Details As to Selections

Note that the first two selections are two different accounts of the creation; the first the so-called Elohistic account (from the Hebrew word which is translated God in the text), the second the Jehovistic account (from the word which in the American revised version is always rendered Jehovah). Observe the differences between the two accounts. On such matters as this, Gladden's *Who Wrote the Bible* will be helpful. See also such more recent works as Abbott's *Life and Literature of the Ancient Hebrews* and Marcus Dodd's *The Origin and Nature of the Bible.*

Find discrepancies in the account of the Flood, due to a strange patchwork of the Elohistic and Jehovistic narratives (Gladden pp. 49-53); e. g., the mention of "seven and seven" animals (p. 29 of the text) and two animals of each species in other places. Do such discrepancies have any serious effect on the value and interest of the narrative?

To supplement literary references in the Notes (pp. 363 ff.): The poet Clough attempted a play on the story of Adam and Eve, of which portions exist, entitled "Fragments of the Mystery of the Fall." D. G. Rossetti's "Eden Bower" also deals with the sin of Adam, combining the Talmudic legend of Lilith (said to have been Adam's first wife) with the Bible version.

Clough has a poem, "Genesis XXIV," dealing with the story of Rebekah, and two poems on Jacob.

Precisely what were the "ten plagues" (pp. 101 ff.)? Make a careful list. Is the order climactic? Note repetitions having almost the effect of a refrain.

In what ways is Moses' song (pp. 123-4) different in style from the narrative prose?

Note the omission of three chapters and a fraction between selections XXXI and XXXII, dealing with the wandering of the Israelites, the feeding by manna, etc.

Which of the Ten Commandments (p. 125) are only religious in their bearing? Which are at the basis of present-day criminal codes? To what extent do they cover criminal law?

Wherein does the song of Deborah (pp. 169-72) differ from the preceding prose narrative? What particular elements of interest and effectiveness has it?

The story of Samson is rapidly told by Chaucer in his Monk's Tale. The operatic version, *Samson et Delilah*, by Saint-Saens (in which, however, the Bible story is considerably changed), may also be mentioned.

Note the allusion to Ruth (pp. 191 ff.) in Keats's "Ode to a Nightingale" (Lake ed. of *The Golden Treasury*, p. 330). What is the point of it, and its effectiveness? The Book of Ruth appears in *The Book of the Short Story* as "the very ideal and type of the idyl."

Browning's "Saul" (Lake ed. of *Selections from Browning*, pp. 05-25) is based on the situation presented on page 217.

Whittier's poem, "King Solomon and the Ants," deals with a gend of the King's visit from the Queen of Sheba (pp. 265-6).

Study Byron's poem, "The Destruction of Sennacherib" (pp. 82-3), in comparison with the Bible narrative, for the purpose f discovering the poet's method in the choice of details, emphasis, tc.

The Book of Esther deals with atrocious cruelties. On what side re the sympathies of the author? Does he show any disapproval f the bloodthirsty spirit of his characters?

## THEME SUBJECTS

1. A comparison of the two stories of the creation (pp. 19-23).

2. The story of the temptation and fall of Adam and Eve as told by Milton (*Paradise Lost*, especially books IV, V, IX-XII)—a rapid summary, with attention to additions to the Bible account (pp. 24, 25).

3. An explanation of Byron's *Cain*—the way he changes the spirit of the Bible narrative (pp. 26, 27).

4. The story of Noah (pp. 27-33). (Comparison may be made, if the material is available, with other stories of a world-wide flood.)

5. A dramatization of the story of Abraham and Isaac told on pages 40 and 41.

6. The story of Isaac and Rebekah (pp. 41-47); of Jacob and Rachel (pp. 54-55).

7. A balanced character sketch contrasting Jacob and Esau (pp. 47-52, 57, 58).

8. Joseph's career (pp. 60-89)—a rapid narrative, picking out only the main events.

9. A similar theme on the career of Moses (pp. 90-143).

10. The relation of the Ten Commandments (pp. 126-7) to present criminal law.

11. The story of Jephthah's daughter (pp. 182-3). Tennyson's treatment (mentioned p. 375) may be compared.

12. The exploits of Samson (pp. 184-191)—a summary emphasis on the most striking incidents. Or Milton's treatn of the story may be compared, after a very brief synopsis of original.

13. The story of Ruth (pp. 191-99). Or, instead of m telling the story, more mature students may attempt an esti of the qualities mentioned in the Notes (pp. 376-7) and any o merits they find.

14. A summary of Browning's "Saul," showing its relati with the Bible narrative (p. 217, etc.).

15. The career of David (pp. 215-58).

16. A comparison of some other story of friendship (Dar and Pythias is the most obvious example) with that of David Jonathan.

17. An imaginary conversation between Solomon and the Qu of Sheba (pp. 265-6). It will be desirable to choose a partic topic.

18. A dramatization of "Elijah and the Prophets of Ba (pp. 272-75).

19. An account of the captivity of the Jews (pp. 307 ff.).

20. The story of Daniel (pp. 323-44).

21. The story of Esther (pp. 344-61).

22. The use of dreams in the Old Testament. The examples the text should be collected, the purposes of the various uses c sidered, etc. See notes on pages 365-6, 380.

Theme subjects are suggested on page 364 of the Notes a implied in various other places.

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